

العدالة



JUSTICE

Notes for a talk given by:
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وَلَذِكْرُ اللَّهِ أَكْبَرُ ۚ

WA LA-DhIKRU-LLĀHI AKBAR

and the remembrance of Allāh is the greatest!
(Sūrah al-Aʿnākabūt 29:45)



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَإِنْ حَكَمْتَ فَاحْكُم بَيْنَهُم بِالْقِسْطِ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

wa-^oin ḥakamta fā-ḥ-kum baynahum bi-l-qisti
^oinna-llāha yuḥibbu-l-muqāṣiṭīn

And if you judge — judge with justice between them.
Truly, Allāh loves the just.
(Sūrah al-Ma^oida 5:42)

In the last of the talks in this series we spoke about peace. And yes, every one, it would seem everyone, wants peace, but it would seem hardly anyone wants justice ... but in Truth there cannot be peace without justice! Justice is a requirement for peace! To put it another way, “Every one wants to go to heaven, but no one wants to die!” If you want to to get to heaven, you must first die!

As Sīdī Ḥasan Eaton asks in *The Concept of Justice in ^oIslām*, “Why is justice so important in ^oIslām? The core article of faith is the oneness of Allāh, reflected in the unity of His creation in its totality. This unity is reflected in harmony and balance. Injustice destroys harmony and upsets balance, thereby provoking disorder. The Muslim is commanded to give primacy to prayer throughout his life and, in all that he does, to remember Allāh. It is true that people can maintain prayer and remembrance under all conditions, even in the midst of chaos, but the fact remains that spiritual life prospers and flourishes when it has a stable base, a firm platform from which the ascent to the knowledge of Allāh and the love of Allāh can, as it were, take off. A disordered society compounded of danger and distractions, unjust and troubled, provides no such security. The man who has to watch his back all the time is diverted from the remembrance of Allāh as is the one who has suffered injustice and must struggle to eliminate feelings of anger and resentment. Moreover injustice fractures the brotherhood and sisterhood of the believers which is an essential element in an ^oIslāmic society. Above and beyond this is the simple fact that He who is called “The Just” commands justice both in society and in every aspect of human relations. Since, in ^oIslām, all things are inter-connected – this is an aspect of unity – it might even be said that every act of injustice jars on the cosmos as a whole like a discordant note in a piece of music.”

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قُلِ اللَّهُمَّ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ
عَالِمَ الْغَيْبِ وَالشَّهَادَةِ
أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ

quli-llahumma fāṭira-s-samāwāti wa-l-arḍi

‘ālima-l-ghaybi wa-sh-shahādati

‘anta taḥkumu bayna ‘ibādika fī mā kānū fihi yakhtalifūn

Say: ‘Oh Allāh, Originator of the heavens and the earth,
Knower of the Unseen and the Seen.

You will judge between Your slaves regarding what they differed about.’

(Sūrah az-Zumar 39:46)

Sīdī Ḥasan goes on to say, “It is commonly said that Justice is or should be “blind”, in other words rigidly objective, but a Judge is required to possess the quality of insight in the most profound sense and can deserve no higher praise than to be described as “wise”, participating, as it were, in “the wisdom of Solomon”. Wisdom is as much a quality of character as an attribute of the mind. It has nothing to do with erudition which, however extensive, is necessarily limited in scope. A learned man can still be a fool when he steps outside the area of his expertise. The wise man is protected by his insight from folly – although not always from minor errors in the worldly context – because he possesses an inner yardstick by which to assess the situations he encounters. For the Muslim this yardstick is the Qur’ān, together with the example (*sunnah* /سُنَّة/) of the Prophet ﷺ and their reflection in the human heart. There is no higher aim for the Muslim than the cultivation of what is described as a “sound heart”. From the sound heart comes sound judgement. The same is true of sound governance and, in Islām, this implies “ruling between” in accordance with wisdom rather than “ruling over”.

“The Qur’ān always emphasises that Muḥammad ﷺ, though endowed with the fullness of wisdom, was also “flesh and blood”, capable like other men of error except when inspired from above, but it was his mission not only to convey with meticulous accuracy the revelation which descended upon him but also to offer the supreme example of what it meant to follow in his personal and his public life.

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“When he was dying and came for the last time to the masjid in Madinah, he said to the assembled people: ‘If there is anyone among you whom I have caused to be flogged unjustly, here is my back. Strike in your turn. If I have damaged the reputation of any among you, let him do the same to mine. To any I may have injured, here is my purse... It is better to blush in this world than in the hereafter.’ A man claimed a small debt and was promptly paid.”

أَفْغَيْرَ اللَّهِ أَبْتَغِي حَكْمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا ؕ
وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْلَمُونَ أَنَّهُ
مُنَزَّلٌ مِنْ رَبِّكَ بِالْحَقِّ ۖ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ

°āfaghayra-llāhi °abātagħi ḥakamañw-
wa huwa-lladhī °aanzala °ilaykumu-l-kitāba mufaṣṣalā
wa-lladhīna °ataynāhumu-l-kitāba ya°lamūna °annahu
munazzalun mir-rabbika bi-l-ḥaqqi : fa-lā takūnanna mina-l-mumtarin

Am I to desire someone other than Allāh as a judge
when it is He who has sent down the Book to you clarifying everything?
Those We have given the Book know it has been sent down
from your Lord with truth, so on no account be among the doubters.

(Sūrah al-An°am 6:114)

This form of justice is called the “Justice of the Mirror” in which the judge, to truly judge must see the other as himself – must see the one who is standing before him for justice in the mirror of his own life and being.

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ
وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ ؕ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

°inna-llāha ya°muru bi-l-°adli wa-l-°iḥsāni wa-°itā°-i dhī-l-qurba
wa yanhā °ani-l-fahshā°i wa-l-munkari wa-l-bagħyi :
ya°idħukum la°allakum tadħakkarūn

Allāh commands justice and doing good and giving to relatives.

And He forbids indecency and doing wrong and tyranny.

He warns you so that hopefully you will pay heed.

(Sūrah an-Naḥl 16:90)

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From this ^oayat we can see that Allāh ﷻ specifically commands justice and, specifically, forbids tyranny. And since Qur^oan always is the best explanation of Qur^oan, Allāh ﷻ further defines justice:

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّي عَلَيْكُمْ ۖ أَلَّا تُشْرِكُوا بِهِ شَيْئًا ۚ
وَبِالْوَالِدَيْنِ إِحْسَانًا ۚ وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ ۚ نَحْنُ نَرْزُقُكُمْ
وِآيَاهُمْ ۚ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ ۚ وَلَا تَقْتُلُوا النَّفْسَ
الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۚ ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ

qul ta^oālaw ^oatlu mā ḥarrama rabbukum ^oalaykum
^oallā tushrikū bihi shay^oan wa bi-l-walidayni iḥsanān
wa lā taqtulū ^oawlādakum min ^oimlāqin
naḥnu narzuqukum wa ^oiyyāhum
wa lā taqārabū-l-fawāḥiṣḥa mā ḍahara minhā wa mā baṭana
wa la taqātulu-n-nafsa ^oallatī ḥarrama-llāhu ^oillā bi-l-ḥaqq ;
ḍhalikum wa-ṣ-ṣākum bihi la^oallakum ta^oqilūn

Say: Come, I will recite unto you
that which your Lord has made a sacred duty for you:
that you do not associate anything with Him
and that you are good to [your] parents,
and that you do not kill your children because of poverty
– We provide for you and for them –
you do not approach indecency – open or concealed.
And that you don't kill the life which Allāh has made sacred,
save in the course of justice.

Thi is what He commands you, in order that you may understand.
(Surah An^oam 6:151)

This is a *wasiyat* or a note of guidance left for ones' inheritors from the Prophet ﷺ and has his ﷺ stamp on it as being given to us by the command of Allāh ﷻ.

These ayahs give those commands which are the basic principles (*usūl ad-dīn*/اصول الدين) found in all monotheist religions and is outlined by every Messenger that came before the Prophet ﷺ.

These rules are the very foundation of our religious life (*dīn*),

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Allāh ﷻ commands the Prophet ﷺ: “Say...Come!”... towards a higher plane, this is both physical and spiritual. Someone who is at a higher level is inviting the people at the lower level upwards: “Let me recite to you or tell you in such a way that nothing will intervene between you and me.” i.e. read, understand and follow, become so familiar with it that no strangeness or ambiguity remains between this book and the people to whom it is being recited. This is what Allāh ﷻ has made harām or forbidden to you by your Sustainer (rabbikum/ربكم):”

1. Do not make partners with Allāh ﷻ, be they anyone or anything, small or large, marked or subtle. Do not ascribe partners to Allāh ﷻ (shirk/شرك) even if you are burned or killed, do not join anything or anyone with Allāh ﷻ.
2. Be kind and good to your parents, and in turn do not kill your children because of poverty because, as Allāh ﷻ says, “We provide for you and We provide for them.”
3. Do not approach indecency, abomination, filth or shameful acts whether in the open or concealed.
4. Do not kill anyone that Allāh ﷻ has made forbidden to you (ḥarām/حرام), except when you have the ḥaqq or the judicial right to do so: e.g. in the battlefield, or by justice and law.

These commandments are essential and all people are asked to use their intellect to understand and follow them in order that there be the essential individual and social harmony which brings about the equilibrium in which justice can exist. These basic principles of justice are then added to or supplemented in the ’āyāt that follows the one above which outlines a few more:

وَلَا تَقْرُبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۖ وَأَوْفُوا
الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ ۖ لَا تَكْلَفُ نَفْسًا إِلَّا وُسْعَهَا ۖ وَإِذَا قُلْتُمْ
فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ ۖ وَبِعَهْدِ اللَّهِ أَوْفُوا ۚ ذَٰلِكُمْ وَصَاكُم بِهِ
لَعَلَّكُمْ تَتَّقُونَ

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wa lā taqrabū māla-l-yatīmi °illā bi-llatī hiya °aḥsanu
ḥattā yablughā °aṣḥuddahu ;
wa °awfū-l-kayla wa-l-mīzāna bi-l-qist :
lā nukallifu nafsan °illā wus°ahā ;
wa-idḥa qultum fā-°dilū wa law kāna dhā qurba;
wa-bi°ahdi-llāhi °awfū dḥalikum wa-ṣ-ṣākum bihi
la°allakum tadḥakkarūn

And that you do not go near the property of orphans
before they reach maturity – except to make it better;
that you give full measure and full weight with justice.

We impose on no self any more than it can bear;
that you are equitable when you speak
– even if a near relative is concerned –
and that you fulfil the contract (°ahd) of Allāh.

That is what He instructs you to do,
so that hopefully you will remember.

and these principles of basic justice are further clarified in this°āyāt

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ
وَلَوْ عَلَى أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ ؕ
إِنْ يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا ؕ
فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَغْدِلُوا ؕ
وَإِنْ تَلَوُّوا أَوْ نَعَزُّوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

yāā °ayyuha-l-ladḥīna °āmanū
kūnū qawwāmīna bi-l-qisti shuhadā°a li-llāhi
wa-law °alā°anfusikum °awi-l-wālidayni wa-l-aqrabīn :
iñy-yakun ḡhaniyyan °aw faqīran fa-llāhu °awlā bi-himā ;
fa-lā tattabi°ū-l-hawā an ta°dilū : wa-in talwū °aw tu°riḏū
fa-°inna-llāha kāna bimā ta°malūna kḡbīrā

Oh you who have arrived at belief (°imān)!

Be upholders of justice, bearing witness for Allāh alone,
even against yourselves or your parents and relatives.

Whether they are rich or poor, Allāh is well able to look after them.

Do not follow your own desires and deviate from the truth.

If you twist or turn away, Allāh is aware of what you do.

(Sūrah Nisā° 4:135)

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°Imān °Alī ؑ remarked on the subject of Justice:

“Justice is based on four disciplines:

Immersion in understanding.

Penetration of knowledge.

Brightness in judgement.

Firm establishment of thoughtfulness.

For one who understands knows with penetrating knowledge
and proceeds judiciously from the start.

And one who is thoughtful has not been negligent of his trust
and lives a benign life among the people.”

What is key here is that Justice is linked to Truth through Knowledge.

Awareness (as opposed to heedlessness (*ghaflah* / غفلة) or forgetfulness) of the Essence which is the Singular and All-Prevading Existence of Allāh ﷻ and the deep Remembrance (*dhikr-ullāh* / ذكر الله) of that All-Prevading Singularity that leads to a life lived judiciously and at peace.

Shaykh Aḥmad al-°Alawī ad-Darqawiyya ash-Shādhḍhulī ؑ observed, “Remembrance is the mightiest rule of the dīn,” borne out in the Qur°ān by the saying of Allāh ﷻ:

وَلَذِكْرُ اللَّهِ أَكْبَرُ

wa la-dhikru-llāhi °ākbar

And the remembrance of Allāh is the greatest.

(Sūrah al-°Añkabūt 29:45)

The point here is that if we wish to arrive at both peace and justice we must proceed first of all from the Remembrance of Allāh ﷻ, as it is this Remembrance of Allāh ﷻ which is the underlying factor in arriving at both peace and justice, and we hope in this essay, after having intially laid out the basic foundations or principles of Justice above, to make clear how this is so and why.

In our earlier essay/talk (available both in print and CD) on Peace we addressed this subject extensively, but basically we can say that without the Remembrance of Allāh ﷻ, whose name is The Peace (السلام), there is no way we can arrive at Peace unless by peace one means the absence of hostile behavior; unfriendliness or opposition.

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This is, of course, for the people of forgetfulness (*ghaflah*), heedlessness and mindlessness what passes for “peace” and what all of the so-called “peace talks” or negotiations held in so many areas of conflict around the world imagine peace to be, which is precisely why they never arrive at peace, as just as we say there is no peace without justice, we can even more assiduously say, there is no Peace without Allāh ﷻ, who is both the Peace and the Author of Peace.

And if the people who are responsible in these negotiations remain unaware of this, they will never arrive at anything except, and even that we see hardly ever takes place, the absence of hostile behavior, unfriendliness or opposition.

Equally so there is no Justice, nor can there ever be True Justice, without the Remembrance of Allāh ﷻ who is, as well as being *The Peace* (السلام) is also *The Just* (العدل).

And if either of these are forgotten, and remembrance does not come into play, how then can the people who are trying to bring about this Peace and this Justice arrive at anything, since they have forgotten to remember the source of Peace and Justice?

So we say that if we wish to arrive at peace and justice we must first of all start from remembrance and specifically the Remembrance of Allāh (*dhikru-llāh* / ذكر الله).

One might ask why Remembrance/Dhikr and not Prayer/ Ṣalāt?

And I would answer that Ṣalāt without Dhikr is the kind of Ṣalāt referred to in a ḥadīth of the Prophet ﷺ where he says words to the effect of, “Beware of making your Ṣalāt is a state of heedlessness lest on the Day of Standing it be thrown into your face like dirty laundry.”

Or as Allāh says concerning heedlessness or *ghaflah*,

وَإِذْ كَرَّمَ رَبِّكَ فِي نَفْسِكَ تَضَرَّعًا وَخِيفَةً وَذُورَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ
وَالْآصَالِ وَلَا تَكُنْ مِنَ الْغَافِلِينَ

wa-dhikr rabbaka fī nafsika taḍarruʿan wa-khīfatan
wa-dūna-l-jahri mina-l-qawli bi-l-ghuduwwi wa-l-aṣāli
wa-lā takun mina -l-ghāfilīn

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“Remember your Lord in your self humbly and fearfully,
without loudness of voice, morning and evening.

Do not be one of the heedless.”

(Sūrah ʾĀʿraf 7:205)

To be in the state of *ghaflah* or heedlessness or forgetfulness of Allāh ﷻ, one turns away from, and is heedless and negligent of, the duties towards Allāh ﷻ, when what is required of us is the acceptance and surrender to the prescriptions of Allāh ﷻ. In other instances as it is revealed in the Qurʾān, it means one who is heedless of the Remembrance of Allāh ﷻ. Not only is there no dhikr of Allāh ﷻ in their hearts but those in the state of *ghaflah* do not pay attention to their end in the Hereafter, neglect the accounting to come on the Day of Judgement and do not see the Signs (ʾayāt) of Allāh ﷻ. They are described in the Qurʾān as worse than animals, as they have hearts and yet do not understand, they have eyes and yet do not see right from wrong, and have ears yet do not hear the truth.

وَلَقَدْ ذَرَأْنَا الْجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالْإِنسِ
لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَلَهُمْ أَذَانٌ لَا
يَسْمَعُونَ بِهَا ؕ أُولَٰئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ ؕ أُولَٰئِكَ هُمُ الْغَافِلُونَ

wa laqadā dharaʿnā li-jahannama kathīran mina-l-jinni wa-l-ʾins ;

lahum qulūbun lā yafqahūna bihā wa-lahum ʾaʿyunun

lā yubāsirūna bihā wa lahum ʾādhanun lā yasmaʿūna bihā

ʾulaʾika kā-l-ʾanʿami bal hum ʾaḍall ; ʾulaʾika humu-l-ghāfilūn

We created many of the jinn and mankind for Hell.

They have hearts they do not understand with.

They have eyes they do not see with.

They have ears they do not hear with.

Such people are like cattle.

No, they are even further astray! They are the heedless.

(Sūrah ʾĀʿraf 7:179)

Just as there are physical illnesses, *ghaflah* is an illness of the heart. And this illness is one which becomes a gateway to much wrong doing. It focuses love and attention on the life of this world, and removes the striving towards Allāh ﷻ.

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It causes people to lose awareness of the accounting to come and the wrong doing they are committing. This is what causes this disease to be one of the worst types one can contract.

A person who is a sinner may commit sins night and day and one day become tired of them, or they may see the truth and then return to Allāh ﷻ in repentance (*tawbah* / تَوْبَة) and by so doing become better than they were before out of fear of their wrong doing. Yet, a person who is heedless will never become sick of his or her sins, as they do not see them, or believe they are doing them, or due to their neglecting, have no idea of right and wrong! What a dangerous situation this is, when one does not see one's faults, and consequently will not repent of them. Allāh says in the Qur'ān concerning such people that He seals their hearts, ears and eyes:

أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَسَمْعِهِمْ وَأَبْصَارِهِمْ
وَأُولَئِكَ هُمُ الْغَافِلُونَ

°ula°ika-l-ladḥīna ṭaba°a-llāhu
°ala qulūbihim wa sam°ihim wa-abāṣārihim
wa °ula°ika humu-l-ghāfilūn

Those are they upon whom Allāh has set a seal
upon their hearts and their hearing and their seeing;
and those are they who are unmindful, heedless.

(Sūrah Naḥl 16:108)

As in this story: A man is on a journey, and while walking he passes a forest. All of a sudden he is confronted by a lion which then begins to race towards him to attack him. The man seeing this begins to run for his life, but soon becomes tired, at which point he sees a tree and quickly climbed it. However the lion refuses to give up and waits patiently beneath the tree, waiting for the man to fall. The man feels himself gradually losing strength, but knows if he falls that he will be eaten, so he turns to the other side of tree thinking to jump off there, but suddenly spots a snake pit. Now he has two choices of how to die. While pondering his choices he looks down and sees two beavers eating away at this tree, one black and one white, and notices they have just about chewed through the trunk.

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In the midst of all this he sees some bees swarming around a hive of honey in the tree and begins to eat the honey figuring at least he will die with some sweetness in his mouth.

The man and the journey represents us. The lion is our fate, what ever accidents or sicknesses can cause our life to end abruptly. The tree is our life, and the beavers of two colors are the day and night, meaning the time which eats away at our life. The snakes and their pit represent our grave; even if we miss sudden death, our grave is still waiting and the end of our lives. And lastly, the bees and the honey represent the sweetness of life, all that causes us to forget our surroundings and the situation we are in. It is the *ghaflah* which causes us to become so concentrated on its sweetness that we forget the dire reality of our situation.



I can hear you thinking what is all this about journeys and trees, and lions and snakes, and bees and honey – what about justice?

Well, it takes time to understand what justice is and where it comes from and how it can be found and this lesson on *ghaflah* is very much to the point, for if you will think back to the beginnings of this essay or talk you will remember the following statement, “The man who has to watch his back all the time is diverted from the remembrance of Allāh, as is the one who has suffered injustice and must struggle to eliminate feelings of anger and resentment.”

So we can have some understanding that *ghaflah* is quite often the product of diversion that arises from injustice which destroys harmony, upsets balance, provokes disorder and leads the human being, seeking the honey and the sweetness, to the life of constant restlessness and non-ending dissatisfaction that in truth lies at the root of so much human suffering and infects so many people in our present-day world.

So in terms of our arriving to live in a world where justice prevails, which is to say a world of unity where the conflicting forces of injustice, which destroy harmony and upset balance thereby provoking disorder have been rectified, and peace, which is a reflection of harmony and balance, has been restored, we must start at the beginning of everything which is the Remembrance of Allāh ﷻ.

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Functionally this means that we must seek a treatment for *ghaflah*. Here are a few time-proven methods:

1. We should interrogate our inner Self (*ḥasīb an-nafs* / حسيب النفس), on a regular basis, preferably before sleep, and see what we are doing wrong and how to do better.
2. Dhikr of Allāh ﷻ on a daily basis – specifically morning and evening *adhkar* and preferably out loud in a medium toned voice.
3. Daily morning and evening recitation of Qurʾān (and attempt to recite with understanding).
4. Seeking refuge in Allāh ﷻ through supplication (*duʿāʾ*) after every ṣalāt and after recital of Qurʾān. It is also recommended that one make daily use of the ʾaḥzāb of the ʾAwliyāʾ of Allāh ﷻ, as these have been proven over many centuries to be efficacious.
5. Observing the voluntary “night prayer” (*tahajjud* / تهجد) regularly.
6. Visiting the graves of the dead to remember our own inevitable end. (According to most opinions, this is only allowed for men)
7. Make friends with those who keep you in remembrance of Allāh ﷻ and regularly attend circles of dhikr with them.

No doubt there are some who hearing this or reading this may object and say, “If I do all of that, what is left of my life?”

Hopefully less of the dunya driven life and more of a life lived in Remembrance of Allāh ﷻ which has untold value and bestows innumerable riches as well as being the source of Peace and the means of looking at the world through the eyes of the Just that see the world as a reflection of harmony and balance.

Going back to the beginnings of this talk please remember this, “The spiritual life prospers and flourishes when it has a stable base, a firm platform from which the ascent to the knowledge of Allāh and the love of Allāh can, as it were, take off. A disordered society compounded of danger and distractions, unjust and troubled, provides no such security. The man who has to watch his back all the time is diverted from the remembrance of Allāh, as is the one who has suffered injustice and must struggle to eliminate feelings of anger and resentment.”

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Moreover injustice fractures the brotherhood and sisterhood of the believers which is an essential element in an °Islāmic society.



With this last thought and that which directly preceeded it let us consider the fractured aspect of, first of all, the brotherhood and sisterhood of the believers and then, in extension, the larger world picture of war, murder, rape, bloodshed, strife, human trafficking, prostitution, drug dealing etc. which characterises the real world of injustice in which many of our fellow human beings are forced to live.

In examining the various fractures of the brotherhood and sisterhood of the believers we must be very honest with ourselves.

Let us start with the bombing of masājīd and šūfī shrines as that is something we read about on almost a daily basis.

Consider this report: “Peshawar, Pakistan – A suicide bomber killed 67 people Friday at a mosque frequented by tribal elders opposed to the Pakistani Ṭālibān. Hours later, three people died in a grenade attack on another mosque associated with anti-Ṭālibān militia.

“The strikes in northwest Pakistan were a reminder of the potency of the Ṭālibān (الطالبان) and their al-Qa’ida allies along the Afghan border despite U.S.-backed army offensives. The Obama administration believes success against insurgents there is key to its hopes of winning the war in Afghanistan.

The Pakistani army has supported the creation of militias to fight the Ṭālibān, who are unpopular in many parts of the northwest. The groups know the region and its inhabitants and are seen as useful in securing cleared areas or stopping militants from moving into their districts.

The insurgents regularly target these groups with suicide attacks and warn residents not to join up with them. On two occasions this year suicide attackers have killed about 100 people attending militia events, while dozens of others have been killed in smaller strikes.”

Or: “Extremist groups that hew to the Saudi Arabian-style of purist °Islām have also struck at the symbols of more flexible strains of °Islām that have prevailed in Pakistan for centuries.

“One of these is the Data Gunj Bakhsh complex, a turquoise-domed shrine of a great Persian saint (*wali*) who brought ʿIslām to Lahore in the 11th century.

“Last week, two unidentified suicide bombers blew themselves up as hundreds of people were worshipping there, unleashing a wave of anger in Lahore.”

Or: “On February 22, 2006, at 6:55 a.m. local time, explosions occurred at the al-Askari Mosque, effectively destroying its golden dome and severely damaging the mosque. Several men belonging to Iraqi Sunni insurgent groups affiliated with Al-Qaida, one wearing a military uniform, had earlier entered the mosque, tied up the guards there and set explosives, resulting in the blast. Two bombs were set off by five to seven men dressed as personnel of the Iraqi Special forces who entered the shrine during the morning.”

Or: “The Mirwais Meena girls’ school used to be a bustling place with over 1300 students. But now the halls and grounds are nearly empty, the swings hang motionless on the recreation field.

“On a late November morning, there were only a dozen or so girls and three female teachers to be seen. The rest, traumatised by a vicious attack on November 12 that left several girls disfigured and two blinded, have chosen to stay at home.

“A middle-aged teacher, her burqa draped over her arm, was making her way slowly out of the building. The click of her high heels echoed in the halls, and she wore a very sad expression. She said her name was Najla.

“That Wednesday was a very, very bad day,” she said. “Some girls fainted; they were so afraid that the next day it would be their turn. We had never heard of anything like this before. I want to ask those who did this, ‘Why?’ Girls should be able to go to school and study. I do not know when this country will ever be okay.”

“The attack came as the girls and their teachers were leaving the school, according to eyewitnesses. Men on motorbikes, wielding what appeared to be water pistols, squirted acid on several groups of girls and their teachers. Many were wearing burqas, but they were targeted just the same.”

Or: “Behsood District, Wardak Province 3:16PM BST 12 Apr 2008

“A new dimension to Afghanistan's troubles has emerged with reports that thousands of villagers are being forced out of their villages in the centre of the country by gunmen said to be allied with the Ṭālibān.

“The district of Behsūd, in the central province of Wardak, is now a scene of devastation with dozens of burned, looted and deserted villages. Refugees are pouring out in clapped-out cars and minibuses; more than 4,000 are estimated to have fled so far. In the villages, week-old plates of half-eaten food sit on abandoned tables

“‘Since the last 10 days they have taken 80 villages,’ claimed one local government official, who did not wish to be named. The minority ethnic Hazaras, who suffered acute religious persecution under the Ṭālibān regime, claim the gunmen forcing them out of their homes are nomads allied to the Ṭālibān.

“They point to slogans in support of Osama bin Laden scrawled on the walls of looted houses and to the heavy weapons the nomads, known as the Kuchi, have managed to obtain, including mortars and rocket-propelled grenades.”

Or let me tell the story of something closer to home. As you know we work with refugee children. One of them told me this story:

“Men with beards and turbans and AK-47's and RPG's came to our town and rounded up all the men between the ages of 13 and 55 and put them all in a shipping container and locked it. They then told the women and the old men that if they attempted to free these men they would kill *them*. All the time the men and boys were in the container you could hear the screams for almost five days. During this time the bearded ones prayed five times a day in our masjid. When finally there were no more sounds the Ṭālibān sprayed the container with automatic rifle fire until it leaked blood and then they left town after first praying in the masjid.”

Or: “UN human rights workers recorded 1,271 civilian deaths over the period and 1,997 injuries. Of that total of 3,268 insurgent forces were responsible for 2,477 casualties, while Nato and Afghan government forces accounted for 386.” [Note that is a ratio of 6:1]

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Again let me repeat, “A disordered society compounded of danger and distractions, unjust and troubled, provides no such security. The man who has to watch his back all the time is diverted from the remembrance of Allāh as is the one who has suffered injustice and must struggle to eliminate feelings of anger and resentment. Moreover injustice fractures the brotherhood and sisterhood of the believers which is an essential element in an ‘Islāmic society.’”

And note the last statistic carefully, “Of that total of 3,268, insurgent forces were responsible for 2,477 casualties, while Nato and Afghan government forces accounted for 386.”

The word ‘insurgents’ means Muslims.

That means fellows Muslims are killing fellow Muslims at the rate of more than six times the rate NATO soldiers are killing Muslims.

And this is what we mean by, “Injustice fractures the brotherhood and sisterhood of the believers which is an essential element in an ‘Islāmic society.’”



So far we are just talking and writing about the more obvious forms of the injustice of Muslim on Muslim in terms of overt violence, but there are still more subtle forms of the injustice that Muslims perpetrate on their fellow Muslims.

For instance,

“Although he is a grandson of King Ibn Saud, the founder of modern Saudi Arabia, Alwaleed's immediate family never had the immense wealth enjoyed by many of his relations. Having become, at 14, the youngest man to join the Saudi military, he soon developed an interest in business, listening to the BBC news on the radio every day as well as reading political magazines and newspapers. In 1976 he enrolled on a business course at California's Menlo College; on returning, he was given a \$30,000 loan from his father and a house that he mortgaged, raising around \$400,000. In addition, as a Saudi prince, he was receiving an allowance of *\$15,000 a month.*”

Or; “There is no denying that the labour wage in Bangladesh, particularly for those working in the export-oriented RMG sector, is very low compared to that in other global competitors.

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“A survey conducted on the global garment industries by a US-based consultancy firm recently has found that Bangladesh RMG workers get only one-third of the average wage their counterparts receive in other South Asian major apparel exporting countries. In 2006, for the first time, a minimum monthly wage of Tk. 1662.50 was fixed for an entry-level worker in the RMG sector. Last year, a nominal hike in the wage was put into effect. Still *the daily income of a entry-level worker is less than a dollar a day*, meaning that he or she, despite being employed in an export-oriented industry, does not have enough money to sustain a living.”

Now the prince may “never have had the immense wealth enjoyed by many of his relations,” but just on the average princely stipend of \$15,000 a month he is making \$500 a day. His Muslim brother in Bangladesh is making less than one dollar a day.

Do we note some discrepancy here between Muslim brothers (not to mention sisters)? Can we speak of economic injustice just as we speak of the injustice of Muslim violence on Muslim?

Migrant workers flock to the Gulf lured by a better life. But, in a three-month investigation, al-Jazeera found that most laborers are missing out on the wealth generated by the region’s construction boom. Construction projects, buoyed by oil-rich investors, were worth \$200bn in 2006 alone.

This success has been built by a vast army of migrant workers numbering about 10 million in the Gulf, who come mainly from Asia, primarily Pakistan, India and Bangladesh, all with majority or large Muslim populations.

On arrival, their passports are taken by their employer. On the construction sites they risk injury and even death as they work in temperatures that sometimes reach 50C. At the end of the day, many return to crowded, cramped and unhygienic accommodation in vast camps usually on the outskirts of the cities. For all this work the average wage is between \$5 and \$7 a day.

On the other hand in the 1990s, for example, the 7,000 Sa’udi princes were allotted a monthly allowance of at least \$15,000 each, with those in the inner circle receiving around \$17,500.

Consider the life of one of these princes,

“The Prince has not been above the temptations of wealth. He travels in his own 747, but will soon move into an A380. The price reportedly was \$300 million, not including outfitting, which could cost hundreds of millions more. ‘I bought the plane because I got a good price,’ he says, repeating what is practically his mantra.

“He owns horses, fleets of cars, and his family has just moved into 420-room palace, complete with a pair of indoor pools and an indoor tennis court. They also have a 120-acre retreat outside Riyadh with lavish stables, a small zoo and five artificial lakes.

“Every year, they sail on his yacht off the coast of Cannes, where film fans may do a double take. Formerly called “*Nabila*,” the boat served as the villain’s lair in the James Bond flick “Never Say Never,” and later belonged to Donald Trump. When hard times hit, Trump dumped it, and the Prince pounced. ‘I bought it for \$19 million, and the replacement cost would have been \$150 million.’

“Even amidst the current downturn, which has been especially cruel to real estate, the Prince plans to move ahead within months on his most ambitious project: Kingdom Tower, the world’s first mile-high skyscraper, and Kingdom City, a surrounding 1750-acre commercial and residential development in the city of Jeddah. The cost could top \$10 billion. Also on the drawing board is Kingdom City, a \$6.6 billion mix of housing, hotels and a snazzy country club on over 4000 acres east of Riyadh.

“‘What drives me?’ He ponders for only a moment. ‘Success,’ he says. ‘Success, success, success. I’m the kind of person who never sees a glass as half empty. I’m always the optimist. To me, it’s always half-full.’

On the other hand there is Pakistan and its people.

“Only Allāh can help us” says Shāfi Ghulām pointing towards the sky. He and his family are in an unenviable situation. On their identification cards, they are registered as living in a village a few kilometers away. Villagers from there have been removed from the list of those receiving government assistance to the amount of 20,000 rupees (about \$300, which is big money here).

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So, unlike those that have started rebuilding their homes using local construction materials and mud, they are living on Ghulam's land, in the ruins of their destroyed home.

Or this recent news article, “Karachi (AFP) Sept 21, 2010 - Some 100,000 more people have been displaced after a lake burst in southern Pakistan where massive floods have already affected millions of people, a UN spokesman said Tuesday, The Manchar lake in southern Sindh province overflowed on Friday, forcing people living in the area to seek refuge elsewhere, UN spokesman Maurizio Giuliano told AFP. ‘More than a hundred thousand (have) been displaced. Not only houses, but boats were also found in pieces (in the affected areas, and) crops are completely washed out,’ Giuliano said. Jam Saifullah Dharejo, the provincial irrigation minister, said: ‘The burst in the lake has affected a large population in Jamshoro district, but we cannot estimate the exact number of people affected but the homeless are in the tens of thousands.’

“‘Sindh continues to host the largest number of flood-displaced people, in addition to experiencing the worst of the current flooding,’ a UN statement said separately. The UN estimates that there are currently 1.2 million people in 6,300 camps and settlements across Pakistan with more than 80 percent of them in Sindh. Some 21 million people have been affected by floods that have ravaged Pakistan, according to UN figures, including 12 million who need emergency food aid. Torrential rain began falling in northern Pakistan in late July causing floods that swept south across the country, wiping out villages and farmland. World powers made fresh aid pledges for Pakistan’s flood disaster on Sunday, after a two-billion-dollar UN appeal.”

What’s two billion dollars among friends? “Even amidst the current downturn, which has been especially cruel to real estate, the Prince plans to move ahead within months on his most ambitious project: Kingdom Tower, the world’s first mile-high skyscraper, and Kingdom City, a surrounding 1750-acre commercial and residential development in Jeddah. The cost could top \$10 billion. Also on the drawing board is Kingdom City, a \$6.6 billion mix of housing, hotels and a snazzy country club on over 4000 acres east of Riyadh.”

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What then is justice, and where is justice to be found in our own Muslim °ummaḥ, much less the world at large?

The Prophet ﷺ was once asked, ‘When will justice be realized on earth?’ He was reported as having replied, “Not until he who sees injustice being done to another suffers from the sight of the injustice being perpetrated as much as its victims.” This is what we referred to earlier when we talked about ‘Mirror Justice’ and is the gist of the well-known ṣaḥīḥ ḥadīṡ reported by both Bukḥarī and Muslim:

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ

lā yu°min °aḥadukum ḥatta yuḥubu li-°akḥīhi mā yuḥubhu li-nafsih

No one among you is a believer
until he loves for his brother what he loves for himself.

as Allāh ﷻ mentions in Qur°ān:

وَيُطْعَمُونَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا
إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكُورًا

wa yuṭ°imūna-ṭ-ṭa°āma °alā ḥubbihi miskīnan wa yatīman wa asīra.

°innamā nuṭ°imukum li-wajhi-llāhi

lā nurīdu minkum jaza°an wa lā ṣḥukūrā

And they give food out of love for Him
to the poor and the orphan and the captive:

(Saying):

We feed you, for the sake of Allāh alone.

We wish for no reward nor thanks from you.

(Sūrah al-°Insān 76:7-8)

°Amīru-l-Mu°minīn ﷺ put it quite simply and succinctly, saying, “My son, make yourself the measure for dealings between you and others. Thus, you should desire for others what you desire for yourself and hate for others what you hate for yourself. Do not oppress as you do not like to be oppressed. Do good to others, as you would like good to be done to you. Regard bad for yourself whatever you regard bad for others. Accept that (treatment) from others, which you would like others to accept from you. Do not talk about what you do not know even though what you know be very little. Do not say to others what you do not like to be said to you.”

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This is the “Justice of the Mirror”. To see in the other before you your own self and to act accordingly.

In *Nahj al-Balāgha* ʿAmīru-l-Muʿminīn ؑ says regarding the dispensing of justice to the people, “Infuse your heart for the subject with love for them, and kindness towards them. Do not be like a ravenous beast of prey above the people seeking to devour them for they are of two types – either your brother in ʿIslām or your like in creation. Mistakes slip from them, defects emerge from them, deliberately or accidentally. So bestow on them your forgiveness and pardon as you would wish Allāh ﷻ to forgive and pardon you.”

The duty of he who would uphold and dispense justice is to put everything in its correct place. One is ‘just’ insofar as one gives everyone and everything it’s proper due, renders the *ḥaqq* due to each person, indeed to each and everything in existence; and the ability to be ‘just’ in this demanding and universal manner is the measure that one’s self is attuned to the *Ḥaqq*, and for just this reason is the insistence on the dhikr, the ṣalāt, the examination of the self and the overcoming of *ghaflah* that we have already spoken of which is the life lived in Remembrance of Allāh ﷻ, which has untold value and bestows innumerable riches as well as being the source of Peace and the means of looking at the mirror of the world through the eyes of the Just, that see the world as a reflection of harmony and balance.

And always beneath this all is the understanding of the deep sunnah of why Allāh ﷻ sent the Prophet ﷺ to us.

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

wa mā ʿarṣlanāka ʿillā raḥmatal-li-l-ʿālamīn

and We have not sent you except as a Mercy to all the Worlds
(Sūrah al-ʿAmbiyāʾ 21:107)

It is in this light that we find the story of how ʿAmīru-l-Muʿminīn ؑ came across an old blind beggar who happened to be a Christian. He told the people “You have employed him to the point where he is old and infirm, and now you refuse to help him. Give him maintenance from the public funds.”

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This, being in accord with his saying that people “are of two types – either your brother in ‘Islām or your like in creation”. By acting in this way we find the essence of redistributive justice and a policy of strict non-discrimination between Muslims and others. Social justice and religious equality flow from compassion based on Allāh ﷻ making clear that justice is not reserved for our own, but as “a Mercy for all the worlds; meaning all creatures great and small, just as Prophet Sulayman ﷺ ordered his army to stop upon hearing the ants, lest the hooves of the horses crush them.

وَحُشِرَ لِسُلَيْمَانَ جُنُودُهُ مِنَ الْجِنِّ وَالْإِنْسِ وَالطَّيْرِ فَهُمْ يُوزَعُونَ
 حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادِ النَّمْلِ قَالَتْ نَمْلَةٌ يَا أَيُّهَا النَّمْلُ ادْخُلُوا
 مَسَاكِنَكُمْ لَا يَحْطِمَنَّكُمْ سُلَيْمَانُ وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ
 فَتَبَسَّسَ ضَاحِكًا مِّنْ قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي
 أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ
 فِي عِبَادِكَ الصَّالِحِينَ

wa ḥuṣhira li-sulaymāna junūduhu mina-l-jinni wa-l-‘insi wa-t-ṭayri
 fahum yūza‘ūna ḥatta ‘idhā ‘ataw ‘ala wādi-n-namli
 qālat namlatuñy-yā ‘ayyuha-n-namlu ‘udkḥulū masākinakum
 lā yaḥṭīmanakum sulaymānu wajunūduhu wa hum la yash‘urūn.
 fa-tabassama dāḥikam-miñ qawlihā
 wa qāla rabbi ‘awzi‘nī ‘an ashkura ni‘mataka
 ‘allatī ‘an‘amta ‘alayya wa ‘ala walidayya
 wa ‘an ‘a‘mala ṣālihan tardāhu
 wa ‘adkḥilnī bi-raḥmatika fī ‘ibādika- ṣ-ṣāliḥīn

And there were gathered together unto Sulaymān his armies of the jinn and humankind, and of the birds, and they were set in battle order. Until, when they reached the Valley of the Ants, an ant exclaimed: O ants! Enter your dwellings lest Sulaymān and his armies crush you, unperceiving. He (Sulaymān) smiled, laughing at its words, and said, ‘My Lord, keep me thankful for the blessing You have bestowed on me and on my parents, and keep me acting rightly, pleasing You, and admit me, by Your mercy, to be among Your principled honorable worshippers.’ (Sūrah an-Naml 27:17-19)

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In this story of Sayyidinā Sulayman ﷺ and the earlier instructions we recounted from ʾAmīru-l-Muʾminīn ﷺ we can get some taste of how justice should be implemented in the best case scenario of care, concern and impartiality. We have also tried to make clear that, though these examples remain the ideal, the benchmark, we in our own Muslim community are in truth far from practicing that ideal. Indeed daily we see the truth of what the Prophet ﷺ said, “There will come a time that there is nothing left of ʾIslām but the name and those who call themselves by that name will be the furthest from it.” In a further elaboration of this ḥadīth from al-Bayhaqī in *as-Sunan al-Kubrā*, on the authority of ʾAnās bin Mālik, رضي الله عنه the Prophet ﷺ said: “There will come a time for my ʾUmmah when there will be nothing left of ʾIslām but its name, and nothing left of the Qurʾān but its letters. Many masājid will be built but they will be empty of guidance and those in them will not call people to ʾIslām or command the good and forbid the evil. They will be the worst of creations.” Another source quotes the Prophet ﷺ saying: “There will come a time for my people when there will remain nothing of the Qurʾān except its outward form and nothing left of ʾIslām except its name and they will call themselves by this name even though they are the people furthest from it. Their masājid will be full of people but they will be empty of right guidance. The religious leaders of that day will be the most evil religious leaders under the heavens; fitnah, sedition and dissension will go out from them and to them will it return.”

Increasingly it appears that this time is fast approaching, or we have already entered into it, and that the only place we can find the ideal is in the books of the past and among the remaining ʾawliyāʾ. Everywhere we look, we see the ongoing devastation of the Muslim community even at its very center, where we see before our eyes the fulfillment of the signs of the Hour mentioned by the Prophet ﷺ – in Sahih al-Bukhari – “...when the destitute (*al-buhm*) barefoot shepherds of sheep and goats compete in erecting tall buildings.”

Consider this report from a leading Gulf newspaper:

“DUBAI, 13 March 2008 — Gulf states, flush with proceeds from record high oil prices, are racing to build the world’s tallest tower.

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“The Kingdom has just joined the fray with a plan to build a one-mile tower in Jeddah, according to the London-based Middle East Economic Digest (MEED).

“The project, which would overtake super-tall skyscrapers in neighboring Kuwait and Dubai, places the competition to build the world’s tallest tower firmly in the Gulf region.”

Even the most holy city of Makkah is not exempt from this mad rush to build tall buildings, as is obvious from the picture below.



Note the size of the Ka'bah in this picture and then ask yourself, have we reached the time yet or is it just inevitably approaching?

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And after you ask yourself that question, perhaps current events will become clear and more understandable.



“Shock and awe in Baghdad– the rockets red glare, the bombs bursting in air”

Please note there are people, mainly civilians, in all those buildings being hit with various rockets and ‘smart bombs’. This is why we quoted at the beginning of this talk or essay: “A disordered society compounded of danger and distractions, unjust and troubled, provides no such security. The man who has to watch his back all the time is diverted from the Remembrance of Allāh ﷻ as is the one who has suffered injustice and must struggle to eliminate feelings of anger and resentment.”

people in the buildings
people in the buildings
people in the buildings
people in the buildings
people in the buildings
people in the buildings





Now we will talk about the other side of things. Having spoken of the filth in our own house, let us speak now of the filth and bloodshed that has been visited on the Muslim people in this time.

Palestine, Iraq, Afghanistan, Chechnya, Ingushetia, Dagestan, East Turkestan, the Philippines, Burma, Kashmir, Pakistan, Yemen, Somalia, Mali, Mauritania, Sahrawi and the list gets longer weekly.

The United States, The Euro Block, NATO, The Russian Federation, The People's Republic of China, The Government of the Philippines, Myanmar, India, Ethiopia, the AU Force and again the list goes on.

“It is my hypothesis that the fundamental source of conflict in this new world will not be primarily ideological or primarily economic. The great divisions among humankind and the dominating source of conflict will be cultural. Nation-states will remain the most powerful actors in world affairs, but the principal conflicts of global politics will occur between nations and groups of different civilizations. The clash of civilizations will dominate global politics. The fault lines between civilizations will be the battle lines of the future.”

“In Eurasia the great historic fault lines between civilizations are once more aflame. This is particularly true along the boundaries of the crescent-shaped ʾIslāmic bloc of nations, from the bulge of Africa to central Asia. Violence also occurs between Muslims, on the one hand, and Orthodox Serbs in the Balkans and the Caucasus, Jews in Israel, Hindus in India, Buddhists in Burma and Catholics in the Philippines. ʾIslām has bloody borders.”

“ʾIslām's borders are bloody and so are its innards. The fundamental problem for the West is not ʾIslāmic fundamentalism. It is ʾIslām, a different civilisation whose people are convinced of the superiority of their culture and are obsessed with the inferiority of their power.”

“The West won the world not by the superiority of its ideas or values or religion, but rather by its superiority in applying organized violence. Westerners often forget this fact, non-Westerners never do.” all quotes from Samuel Huntington's 1998 text *The Clash of Civilizations and the Remaking of the World Order* or *The Clash of Civilizations?*, original 1993 “*Foreign Affairs*” magazine article.

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That leads to lesser lights like Newt Gingrich, of whom the *Atlantic*, says, “he is turning himself into an ally of Al-Qaeda. There is no other way to put it. Al-Qaeda wants a clash of civilizations; so does Gingrich. Al-Qaeda tells Muslims that the West hates their faith; so does Gingrich, a former Speaker of the House of Representatives, a man who was a couple of defective heartbeats away from the Presidency, when he compares their faith to Nazism.”

Or various “Reverends” like the Rev. Franklin Graham, the son of Rev. Billy Graham, who called ʾIslām “wicked” and “evil” during a televised town hall discussion about American feelings about the religion. “They want to build as many mosques and cultural centers as they possibly can so they can convert as many Americans as they can to ʾIslām,” Graham said on ABC’s “This Week.”

Or wild-eyed Orientalists like Bernard Lewis, who in August 2006, wrote an article published in the *Wall Street Journal* about whether the world can rely on the concept of mutual assured destruction as a deterrent in its dealings with Iran. In this article he went on at some length about the significance of August 22, 2006 in the ʾIslāmīc calendar suggesting the possibility of a nuclear strike on Israel. The Iranian president had indicated he would respond by that date to U.S. demands regarding Iran’s development of nuclear power; Lewis wrote that the date corresponded to the 27th day of the month of Rajab of the year 1427, the day Muslims commemorate the night flight of the prophet Muḥammad from Jerusalem to heaven and back. Lewis wrote that it would be “an appropriate date for the apocalyptic ending of Israel and, if necessary, of the world.” According to Lewis, mutual assured destruction is not an effective deterrent in the case of Iran, because of what Lewis describes as the Iranian leadership’s “apocalyptic worldview” and the “suicide or martyrdom complex that plagues the ʾIslāmīc world today”.

And then there is the Dutch Islamaphobe, Gert Wilders who makes statements like, “ʾIslām deprives Muslims of their freedom. That is a shame, because free people are capable of great things, as history has shown. The Arab, Turkish, Iranian, Indian, Indonesian peoples have tremendous potential. If they were not captives of ʾIslām, if they could liberate themselves from the yoke of ʾIslām, if they

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would cease to take Muḥammad as a role model and if they got rid of the evil Koran, they would be able to achieve great things which would benefit not only them but the entire world.”

Or Daniel Pipes, “Britain is “digging a deep hole” for itself by allowing Muslims into the Services and Whitehall.

“When you start to ask Muslims to join your Army and your police you are making a grave mistake. That British Muslim who joins the police today will one day read the Koran and will have an awakening. Those moderates are one day going to be practising Muslims. Now what happens if they are British police or in the Army and they have weapons? How much information do they have about you that they will use to serve the global struggle? They will revolt against the system if they have been failed by your foreign policy which is oppressive against ʾIslām, or have been contacted by people who believe Britain is a domain of war.”

Or Robert Spencer or Pamela Geller or the rest of team of the right wing publicit-seeking hate bloggers writing things like, “The objective of the stealth jihadists and the Muslim Brotherhood proxies in the U.S. (CAIR, ISNA, ICNA, MAS, MSA, et al.) is to impose ʾIslām and Sharia on the U.S.” They are making sure the “Shaira Law” (sic) is not imposed on the good people of Oklahoma.



In the meantime

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In the meantime NATO soldiers kick in the doors of the houses of Afghan civilians, terrorize their women folk and drag the men out of the house by their hair, humiliated, hooded and handcuffed.

Everywhere the Muslims are called terrorists but when we really examine what is going on we find in reality it is the Americans, the Israelis, the British, the Australians, the Canadians, the Russians, the Chinese, the Indians who are the real terrorists in this world.

Our present situation (especially in the light of organisations like Fox News and the Tea Party) is cognate with the time of Goebbels, who rose to power in 1933 along with Hitler and the Nazi Party. One of his first acts as Minister of Propaganda was the burning of books rejected by the Nazis. He exerted totalitarian control over the media and information in Germany. In that position, he perfected the Big Lie technique of propaganda, which is based on the principle that a lie, if audacious enough and repeated enough times, will be believed by the masses; exactly the technique used by Fox News.

Goebbels used modern propaganda techniques to psychologically prepare the German people for aggressive war and the annihilation of civilian populations. Among other propaganda devices, he accused Germany's ethnic and national minorities (such as the Poles, the Jews, the French) of trying to destroy Germany, claiming that Germany's belligerent actions were taken in self-defence.

In the same way America's (and the rest of the aggressor nations we have named above) belligerent actions, first in Afghanistan, then Iraq, then Pakistan and now in Yemen etc. were all supposedly in self-defence using 9/11 as the *casus belli* and the pretext to unleash a global war of terror on the Muslims (of course it is never quite put like that but rather *coincidentally* we note there are a series of wars or aggressive actions taken against nations having majority Muslim populations or population groups of Muslims living in territories claimed by other sovereign states such as Chechnya or Kashmir).

Just as the Reichstag fire was the excuse for *Kristallnacht*, or the Night of Broken Glass, so 9/11 became the excuse for the Patriot Act in the United States and the follow-up "War on Terror" which was actually the beginning of the many wars of terror waged against Muslims throughout the world, though of course no one says so.

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Does anyone living in America or any of the other aggressor states ever stop to think who gave that soldier the right to come in the night with a bunch of other soldiers (all under thirty and at the height of their testosterone fueled aggressiveness) and kick down someone's door and burst into their house with drawn guns and terrorize the women and children and kidnap the men within?

If a bunch of young Muslim men in Chicago or London or Berlin or Paris etc. did such a thing it would be instantly on every news show and front page headline. The SWAT teams would swarm, the Guard called up, but hey – Afghanistan...no problem...happens every day.

Yes this is happening every day in Afghanistan now and Iraq a few years ago and all because somehow America is acting in “self defense” because, afterall, it was the Muslims who flew those planes into the World Trade Center. Didn't they or did they or who did?

Oddly enough, none of the supposed 9/11 hijackers came from Afghanistan or Iraq and one (naively) often wonders why America didn't start bombing and invade Sa^udi Arabia since that was where most of the hijackers were supposed to have come from.

So we arrive at the real question behind all of this, which is where or what is Justice?

As one Afghan said, “If it is a matter of an eye for an eye and a tooth for a tooth they (the aggressor forces) have taken hundreds if not thousands of eyes for every eye and mouthfuls of teeth for every tooth of the 3,000 people who tragically died in the WTC.”

Supposedly Afghanistan was invaded to destroy the Taliban and capture Osama bin Ladin and destroy al-Qa^eda. It is now almost ten years later and the Taliban control some 80% of Afghanistan and Osama Bin Ladin, despite having a reward for 50 Million dollars on his head, continues to issue statements from somewhere, al-Qa^eda is an international brand and the war in Afghanistan has caused the deaths of thousands of Afghan civilians directly from insurgent and foreign military action, as well as the deaths of possibly tens of thousands of Afghan civilians indirectly as a consequence of displacement, starvation, disease, exposure, lack of medical treatment, crime and lawlessness resulting from that 10 year war.

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The initial military objectives of the war in Afghanistan as articulated by President George W. Bush, in his Sept. 20th 'Address to a Joint Session of Congress' and his Oct. 7th address to the country, included "the destruction of terrorist training camps and infrastructure within Afghanistan, the capture of al-Qaeda leaders, and the cessation of terrorist activities in Afghanistan." yet almost none of these objectives have been achieved in over ten years (WWII only took seven years) and \$1,112,764,300,953 has been spent as of November 24, 2010 on this futile war, which is some hundred and twelve billion dollars above one trillion dollars and counting.

Unemployment in the United States is almost 10%, the EuroBloc is about to go on austerity footing which means the poor will suffer and the rich will get richer and so we ask again. Where is Justice?

And in recounting all of this I have not mentioned the human cost of the war in Iraq, which according to the WikiLeaks figures recently released, comes to 109,032 dead. The Iraqi nation's health has deteriorated to a level not seen since the 1950's, said Joseph Chamie, former director of the U.N. Population Division and an Iraq specialist. "They were at the forefront", he said, referring to healthcare just before the 1991 Persian Gulf War. "Now they're looking more and more like a country in sub-Saharan Africa."

Seventy percent of children are suffering from trauma-related symptoms, according to a study of 10,000 primary school students in the Sha'ab section of north Baghdad, conducted by the Iraqi Society of Psychiatrists and the World Health Organization. "We're now finding an elevation of mental health disorders in children – emotional, conduct, attention deficit disorders etc.", according to Iraqi psychiatrist Hashimi. "A number are also resulting in suicide."

According to U.S. President George W. Bush and British Prime Minister Tony Blair, the reasons given for the invasion of Iraq were "to disarm Iraq of weapons of mass destruction (WMD), to end Saddam Hussein's alleged support for terrorism, and to free the Iraqi people." According to Blair, the trigger was Iraq's failure to take a "final opportunity" to disarm itself of nuclear, chemical, and biological weapons that US and British officials called an "immediate and intolerable threat to world peace".

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Although some remnants of pre-1991 production were found after the end of the invasion, US government spokespeople confirmed that these were not the weapons for which the US went to war and in 2005, the Central Intelligence Agency released a report saying that “no weapons of mass destruction had been found in Iraq”.

Well, Saddam is dead by hanging as surely he deserved (though it was never proved he had any real link to al-Qa'eda), no WMD were ever found and it can surely be argued that the Iraqi people are far worse off than they were before hostilities to “free them” began.



And I beg the reader to forgive my apparent chauvinism in mainly speaking about the American and Nato aspects and their wars of terror and neglecting to write more about the wars of terror conducted, for instance, by the Israelis in Gaza or the Chinese war on the Uighur peoples or the fact that the highly praised democracy of India has more than 700,000 soldiers at present in Kashmir.



From all of what I have written or said I hope that the reader or listener understand that the questions which I pose about peace and justice are not in any way rhetorical.

In my earlier essay/talk on Peace I quoted Shaykh Muḥammad al-Jamal in his saying, “We have had enough of tyranny, enough of pollution, enough of corruption. Let us come to a common ground using common sense. Let us go quickly to Allāh and follow His commands and carry His Message which was sent down to His prophets and messengers, peace be upon them all. This is the message of love and the message He wants for us. He wants love for us and love can encompass the entire creation. We pray that it will encompass everyone. That is why Allāh is calling us.

“There are tens of millions of people who are suffering and crying from illness, pain and calamity. Whose houses are bombed down upon them, whose wells are poisoned, whose orchards are uprooted, and whose crops have been destroyed or razed. Is this not what you see? How many have lost everything because of the actions of banks and companies that are somehow tied to the governments. Who is running all of this? It is Iblis in the form of human beings.

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“This is happening across the whole earth and this is the journey of suffering. For the sake of suffering I cry and for the sake of suffering I pray. So pray with me always and be with Allāh always so that you have mercy for your selves and for everything that Allāh created.

“We will bring our tears to Allāh to ask for the deep mercy, for the deep peace. This is the prayer that comes from the depths of the soul. For this reason I cry day and night. All of the pictures I have seen in this life – this journey of torture and pain, This is what I see and I describe it in order to move the hearts of people everywhere. I am not afraid to speak the truth. I am not afraid to be imprisoned or confined. Allāh commands me to speak the truth. It is not in my hands.”



As I wrote earlier, °Imān °Alī ؑ said on the subject of Justice:

“Justice is based on four disciplines:

Immersion in understanding.

Penetration of knowledge.

Brightness in judgement.

Firm establishment of thoughtfulness.

For one who understands knows with penetrating knowledge,
proceeds judiciously from the start.

And one who is thoughtful has not been negligent of his trust
and lives a benign life among the people.”

What is key here is that Justice is linked to Truth through Knowledge.

I repeat myself because I want you to understand that awareness, as opposed to heedlessness (*ghaflah* / غفلة) of the Essence which is the Singular and All-Prevading Existence of Allāh ﷻ and the deep Remembrance (*dhikr-ullāh* / ذكر الله) of that All-Prevading Singularity, is what ultimately leads to a life lived judiciously and at peace.

Shaykh Ahmad al-°Alawī ad-Darqawī ash-Shādhḍhulī ؑ observed, “Remembrance is the mightiest rule of the dīn,” borne out in the Qur°ān by the saying of Allāh ﷻ:

وَلَذِكْرُ اللَّهِ أَكْبَرُ

wa la-dhikru-llāhi °ākbar

And the remembrance of Allāh is the greatest.

(Sūrah al-°Añkabūt 29:45)

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The point here is that if we wish to arrive at both peace and justice we must proceed first of all from the Remembrance of Allāh ﷻ, as it is this Remembrance of Allāh ﷻ which is the underlying factor in arriving at both peace and justice and, we hope, in this essay after having initially laid out the basic foundations or principles of Justice above, to make clear how this is so.

In our earlier essay/talk on Peace we addressed this subject extensively, and basically we can say that, without the Remembrance of Allāh ﷻ whose name is The Peace (السلام) there is no way we can ever really arrive at True Peace unless by peace one simply means the absence of hostile behavior; unfriendliness or opposition.

This is, of course, for the people of forgetfulness (*ghaflah*), heedlessness and mindlessness what passes for “peace” and what all of the so-called “peace talks” or negotiations held in so many areas of conflict around the world imagine peace to be. This is precisely why they never arrive at peace as, just as we say there is no peace without justice, we can, even more assiduously, say, there is no Peace without Allāh ﷻ who is both the Peace and the Author of Peace.

And if the people who are responsible in these negotiations, remain unaware of this Truth they will never arrive at anything except, and even that we see that hardly ever takes place, the absence of hostile behavior, unfriendliness or opposition.

The necessity of struggling with and overcoming one’s own faults (*jihād* / جهاد) is an essential aspect of justice in the sense that one must first rectify one’s own self before presuming to rule others.

And as much as one must struggle deeply within one’s own self to rectify the wayward self, so too there can be no real Justice or can there ever be true Justice, without the Remembrance of Allāh ﷻ Who, as well as being *The Peace* (السلام), is also *The Justice* (العدالة).

And if the necessity of the inner struggle within one’s own wayward self is forgotten, and remembrance does not come into play, how then can the people who are trying, whatever their intention may or may not be, to bring about Peace and Justice arrive at anything, since they have forgotten to remember the Source of Peace and Justice and simultaneously perforce out of control of their own selves.

In conclusion I am going to recount to you the letter of ʾImām ʿAlīؑ to Mālik al-ʾAshtarؑ, one of his most trusted companions.

Mālik al-ʾAshtarؑ was the head of the Bani Nakhaʾi clan. He was a faithful disciple of ʾImām ʿAlīؑ and was a brave warrior who had acted as a Commander-in-Chief of the armies of the ʾImāmؑ. His valour had earned him the title of “The Fearless Tiger”. ʾImām ʿAlīؑ had specially taught him the principles of administration and jurisprudence. Mālik al-ʾAshtarؑ venerated and loved ʾImām ʿAlīؑ sincerely and earned Muʾawiya’s enmity on that account. Muʾawiya conspired against him and ordered him killed by a gang of thugs. His untimely death deeply grieved ʿAlīؑ who, expressing his grief said: “He was to me what I was to the Holy Prophetؐ”. The following instructions in the form of a letter were written to him by ʾImām ʿAlīؑ who appointed him to be the Governor of Egypt in place of his own adopted son, Muḥammad bin Abi Bakrؑ.

This letter is a précis of the principles of administration and justice as dictated by Allāh ﷻ. It deals with the duties and obligations of rulers, their chief responsibilities, the question of priorities of rights and obligations, dispensation of justice, control over secretaries and subordinate staff; distribution of work and duties amongst the various branches of administration, their co-ordination with each other and their co-operation with the centre. In it ʾImām ʿAlīؑ advises Mālikؑ to combat corruption and oppression amongst the officers, to control markets and imports and exports, to curb evils of profiteering, hoarding, black-marketing. In it he has also explained the stages of various classes in a society, the duties of the government towards the lowest class, how they are to be looked after and how their conditions are to be improved, the principle of equitable distribution of wealth and opportunities, orphans and their upbringing, maintenance of the handicapped, crippled and disabled persons and substitutes in lieu of homes for the aged and the disabled.

Then heؑ discusses the army, of whom it should consist and how the ignorant, ruthless and corrupt mercenaries should not be allowed to join the army as their profession. He lays great stress upon the honor and the nobility of volunteers who, in time of need, offer their voluntary services to defend the ʾIslāmic ʾUmmah.

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Finally, he comments upon the rights of rulers over the ruled and of the ruled over the rulers.

There is a main central idea running all through these instructions, like one single thread out of which the cloth is woven: it is that of Allāh ﷻ. The regime is of Allāh ﷻ, the governors and the governed are both creatures of Allāh ﷻ, and their respective duties are laid down by Allāh ﷻ.

He expects each one of them to fulfill his obligations and to do his duties. The orphans and the depressed are the trust of Allāh ﷻ; the army is the army of Allāh ﷻ, whose soldiers should not behave like haughty and arrogant mercenaries but should behave as honorable and noble knights; everyone is expected to do his duty to the best of his ability. He will be rewarded in Paradise accordingly.

In short this letter is on one hand the basis of the principles of administration as taught by Allāh ﷻ in the Qur'ān, a code to establish a kind and benevolent rule, throwing light on various aspects of justice, benevolence and mercy, an order based on the ethics of Divine rulership where justice and mercy are shown to human beings irrespective of class, creed and color, where poverty is neither a stigma nor a disqualification and where justice is not tainted with nepotism, favouritism, provincialism or religious fanaticism; and, on the other hand, it is a thesis on the higher values of morality.

The famous Arab Christian, jurist, poet and philosopher Abdul Masiḥ Antāki who died sometime in the beginning of the 20th Century, while discussing this letter, writes that it is a far superior and better code than the one handed down by Mūsā ؑ and Hamurabi for it explains what a human administration should be like, how it is to be carried out, and it justifies the claims of Muslims that 'Islām wants to introduce a Divine administration of the people for the people and by the people and it wants a ruler to rule not to please himself but to bring happiness to the ruled, and no religion before 'Islām tried to achieve this end, 'Alī ؑ should be deeply thanked for having introduced these principles during his rule and for have written them down for posterity. We include the letter in its entirety.





These are the orders issued by the creature of Allāh ﷺ, °Alī ؑ, the son of Abu Ṭālib ؑ to Mālik ؑ, the son of Ashtar when he appointed Mālik ؑ as the Governor of Egypt to collect Zakāt there, to combat the enemies of °Islām and Egypt, to work for the welfare of its people and to look after its prosperity.

I order you, Mālik, always to keep the fear of Allāh ﷻ in your mind, to give priority to His worship and to give preference to obeying His Commands over every other thing in life, to carefully and faithfully follow the commandments and interdictions as are given by the Holy Book and the traditions of the Holy Prophet ﷺ because the success of a man to attain happiness in this world and in the next depends upon these qualities, and a failure to achieve these attributes brings about total failure in both the worlds.

I order you to use your head, heart, hands and tongue to help the creatures of Allāh ﷻ because Allāh ﷻ holds Himself responsible to help those who sincerely try their best to help Him. Allāh ﷻ has further ordered you to keep your desires under control, to keep yourself under restraint when extravagant and inordinate yearnings and cravings try to drive you towards vice and wickedness, because usually your ‘self’ tries to incite and drag you towards infamy and damnation unless the Merciful Lord comes to your help.

Let it be known to you, Mālik, that I am sending you as a governor to a country which has seen many regimes before this. Some of them were benign, sympathetic and good, while others were tyrannical, oppressive and cruel. People will judge your regime as critically as you have studied the activities of other regimes and they will criticize you in the same way as you have censured or approved other rulers.

You must know that a good and virtuous man is known and recognized by the good that is said about him and the praise which Allāh ﷻ has destined him to receive from others. Therefore, make your mind the source and fountain-head of good thoughts, good intentions and good deeds.

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This can only be attained by keeping a strict control on your desires and yearnings, however much they may try to incite and coerce you. Remember that the best way to do justice to your inner self and to keep it out of harm is to restrain it from vice and from things which the 'self' inordinately and irrationally desires.

Mālik! You must create in your mind kindness, compassion and love for your subjects. Do not behave towards them as if you are a voracious and ravenous beast and as if your success lies in devouring them.

Remember, Mālik, that amongst your subjects there are two kinds of people: those who have the same religion as you have; they are brothers to you, and those who have religions other than that of yours, they are human beings like you. Men of either category suffer from the same weaknesses and disabilities that human beings are inclined to, they commit sins, indulge in vices either intentionally or foolishly and unintentionally without realizing the enormity of their deeds. Let your mercy and compassion come to their rescue and help in the same way and to the same extent that you expect Allāh ﷻ to show mercy and forgiveness to you.

Mālik! You must never forget that if you are a ruler over them then the khalīfah (خليفة) is the ruler over you, and Allāh ﷻ, is the Supreme Lord over the khalīfah. And the reality is that He has appointed you as the governor and tested you through the responsibility of this rulership over them.

Never think of raising yourself to such a false prestige that you can declare war against Allāh ﷻ, because you cannot ward off His Wrath and you can never be free from the need of His Mercy and Compassion.

Do not feel ashamed to forgive and forget. Do not hurry over punishments and do not be pleased and do not be proud of your power to punish. Do not get angry and lose your temper quickly over the mistakes and failures of those over whom you rule. On the contrary, be patient and sympathetic with them. Anger and desire for vengeance are not going to be of much help to you in your administration.

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Never say to yourself, “I am their Lord, their ruler and all in all over them and I must be obeyed submissively and humbly”, because such a thought will unbalance your mind, will make you vain and arrogant, will weaken your faith in religion and will make you seek support of any power other than that of Allāh ﷻ. If you ever feel any pride or vanity on account of your sway and rule over your subjects, then think of the supreme sway and rule of the Lord over the Universe, the extent of His creations, the supremacy of His Might and Glory, His Power to do things which you cannot even dream of doing and His control over you which is more dominating than that which you can ever achieve over anything around you. Such thoughts will cure your mental weakness, will keep you away from vanity and rebellion (against Allāh ﷻ), will reduce your arrogance and haughtiness and will take you back to the sanity which you had foolishly deserted.

Take care never to think of bringing yourself at a par with Allāh ﷻ, never to think of matching your power with Him and contesting His Glory and ever to pretend that you possess might and power like Him because the Mighty Lord will always humble pitiless tyrants and will degrade all pretenders of His Power and Might.

So far as your own affairs or those of your relatives and friends are concerned, take care that you do not violate the duties laid down upon you by Allāh ﷻ and do not usurp the rights of mankind; be impartial and do justice to them because if you give up equity and justice then you will certainly be a tyrant and an oppressor. And whoever tyrannizes and oppresses the creatures of Allāh ﷻ will earn enmity of Allāh ﷻ along with the hatred of those whom he has oppressed; and who earns the Wrath of Allāh ﷻ loses all chances of salvation and he has no excuse to offer on the Day of Judgement.

Every tyrant and oppressor is an enemy of Allāh ﷻ unless he repents and gives up oppression. Remember, Mālik! that there is nothing in this world more effective to turn His Blessings into His Wrath quicker than to insist upon oppression over His creatures, because the Merciful Allāh ﷻ will always hear the prayers of those who have been oppressed and He will give no chance to oppressors.

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You must always appreciate and adopt a policy which is neither too severe nor too lenient: a policy which is based upon equity will be largely appreciated. Remember that the displeasure of common men, the have-nots and the depressed persons more overbalances than the approval of important persons, while the displeasure of a few big people will be excused by the Lord if the general public and the masses of your subjects are happy with you.

Remember, Mālik! that usually these big personages are mentally the scum of the human society, they are the people who will be the worst drag upon you during your moments of peace and happiness, and the least useful to you during your hours of need and adversity, they hate justice the most, they will keep on demanding more and more out of the State resources and will seldom be satisfied with what they receive and will never be obliged for the favour shown to them if their demands are justifiable refused, they will never accept any reasonable excuse or any rational argument and when the time changes, you will never find them staunch, faithful and loyal.

While the common men, the poor and apparently the less important section of your subjects are the pillars of ʾIslām, they are the real assemblage of Muslims and the power and defensive force against the enemies of ʾIslām. Keep your mind on their affairs, be more friendly with them and secure their trust and goodwill.

But be careful in forming your contacts (whether with the most important persons or the commoners); keep such people away from you and think them to be the enemy of the State who are scandal-mongers and who try to find fault with others and carry on propaganda against them, because everywhere people have weaknesses and failings and it is the duty of the government to overlook (minor) shortcomings.

You must not try to go in search of those weaknesses which are hidden from you, leave them to Allāh ﷻ, and about those weaknesses which come to your notice, you must try to teach them how to overcome them. Try not to expose the weaknesses of the people and Allāh ﷻ will conceal your own weaknesses which you do not want anybody to know.

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Do not give cause to the people to envy each other (man against man, tribe against tribe or one section of the society against the other). Try to alleviate and root out mutual distrust and enmity from amongst your subjects.

Be fair, impartial and just in your dealings with all, individually and collectively, and be careful not to make your person, position and favours act as sources of malice. Do not let any such thing or such person come near to you who does not deserve your nearness and your favor. Never lower your dignity and prestige.

Remember that backbiters and scandal-mongers belong to a mean and cunning group, though they pretend to be sincere advisers. Do not make haste to believe the news they bring and do not heed their advice.

Do not accept the advice of misers, they will try their best to keep you away from acts of kindness and from doing good to others. They will make you frightened of poverty.

Similarly do not allow cowards to act as your advisers because they will make you timid in enforcing your orders, will scare you from handling important affairs boldly and will make your enterprises and invasions timid and timorous attempts. At the same time avoid greedy and covetous persons who would aspire to the position of acting as your counsellor, because they will teach you how to exploit the community and how to oppress people to get their wealth. Remember that miserliness, cowardice and greed appear to be different wicked qualities but they all arise from the same evil mentality of having no faith and no trust in Allāh ﷻ.

Your worst ministers will be the men who had been ministers to the despotic rulers before you and who had been a party to atrocities committed by them. Such persons should not be taken into your confidence and should not be trusted because they have aided sinners and have assisted tyrants and cruel rulers.

In their stead you can comfortably find persons who are equally wise and learned but who have not developed sinful and criminal mentalities, who have neither helped the tyrants in their tyrannies nor have they assisted them to carry on their sinful deeds.

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Such persons will prove the least troublesome to you. They will be the most helpful. They will sincerely sympathise with you. If you take them in your confidence they will sever their connections with your opponents. Keep such people with you as your companions in your informal company as well as in official gatherings in audience. From amongst such honest and humane companions and ministers some would receive your fullest confidence and trust. They are those who can always speak out the bitter truth to you and unreservedly and without fear of your status, can refuse to assist you or associate with you in the deeds which Allāh ﷻ does not like His good creatures to commit.

Select honest, truthful and pious people as your companions!

Train them not to flatter you and not to seek your favour by false praises because flattery and false praises create vanity and conceit and they make a man lose sight of his real self and ignore his duties.

You should not treat good and bad people alike, because in this way you will be discouraging good persons and at the same time emboldening the wicked to carry on their wickedness. Everyone should receive the treatment which his deeds make him deserve.

Try carefully to realize that a ruler can create goodwill in the minds of his subjects and can make them faithful and sincere to him only when he is kind and considerate to them, when he reduces their troubles, when he does not oppress them and when he never asks for things which are beyond their power.

These are the principles which you should keep in mind and act upon. Let your attitude be such that they do not lose faith in you because good faith on their part will reduce many troubles of administration and will relieve you of many worries and anxieties.

So far as your confidence and trust is concerned, let it rest with those people whom you have tested in difficulties and whom you have befriended, but you should always mistrust those people whom you have wronged or who have proved themselves undeserving, inefficient or unfaithful.

Do not give up those practices and do not break those rules which good Muslims have evolved or introduced before you, which have

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created unity and amity among the various sections of the society and which have benefited the masses.

Do not break them and do not introduce innovations because if you do away with those good rules and traditions, the reward of having introduced them will go to those who evolved them and the punishment of having despoiled them will be your lot.

You must know, Mālik, that the people over whom you rule are divided into classes and grades and the prosperity and welfare of each class of the society individually and collectively are so interdependent upon the well-being of the other classes that the whole set-up represents a closely woven net and reciprocal aspect. One class cannot exist peacefully, cannot live happily and cannot work without the support and good wishes of the other.

Amongst them there are the soldiers of the army of Allāh ﷻ who defend His cause; the next class is that of the secretaries of the State to whom duties of writing out and issuing special or general orders are assigned; the third group is of the judges and magistrates to administer justice; the fourth is of officers who maintain law and order and guard the peace and prosperity of the country. Then there are common men, the Muslims who pay the taxes levied by the government, and non-Muslims who pay the taxes levied by the government, and non-Muslims who pay tribute to the State (in lieu of taxes). Then comes the class of men who carry on various professions and trades and the last but not the least are the poor and the have-nots who are considered as the lowest class of the society. The Merciful Allāh has fixed rights and duties of each one of them. They have been either mentioned in His Book or explained through the instructions of the Holy Prophet ﷺ. A complete code of them is preserved with us.

As far as the soldiers are concerned, they are by the commands of Allāh ﷻ a fortress and stronghold to guard and defend the subjects and the State. They are the ornaments of the ruler and the country. They provide power and protection to the religion. They propagate and preserve peace among mankind. In fact, they are the real guardians of peace and through them good internal administration can be maintained.

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The upkeep and maintenance of an army depends upon the taxes collected by the State out of which Allāh ﷻ has fixed for them a share. With this amount they provide for their requirements, maintain themselves and their arms in sound position to defend the religion and the cause of justice.

The army and the common men (common citizens who pay taxes or tributes) are two important classes, but in a Welfare State their well-being cannot be guaranteed without proper functioning and preservation of the other classes, the judges and magistrates, the secretaries of the State and the officers of various departments who collect various revenues, maintain law and order as well as preserve peace and amity among the diverse classes of the society. They also guard the rights and privileges of the citizens and look to the performances of various duties by individuals and classes. And the prosperity of this whole set-up depends upon the traders and industrialists. They act as a medium between the consumers and the suppliers. They collect the requirements of the society. They exert to provide goods. They open up shops, markets and trading centres. Thus providing the consumers with their necessities, they relieve the citizens of the need of running after their requisites of life.

Then comes the class of the poor and the disabled persons. It is absolutely necessary that they should be looked after, helped and well-provided for. The Merciful Allāh ﷻ has explained the ways and means of maintaining and providing for each of these classes. And everyone of this class has the right upon the ruler of the State that at least minimum necessities for its well-being and contented living are provided.

Remember, Mālik that Allāh ﷻ the All-Mighty will not absolve any ruler from his obligations unless he sincerely tries his best to discharge his duties, invokes Allāh ﷻ to help him in their performance, remains steadfast and diligent on the path of truth and justice and bears all this whether the performance of these duties is congenial or hateful to him.

So far as the army is concerned its chief and commander should be a person who is most sincere and faithful to Allāh ﷻ, to the Holy Prophet ﷺ and to your °Imām ؑ who is most pious, who is famous

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for his forbearance, clemency and gentleness, who is neither short-tempered nor does he get angry quickly, who sympathetically treats sincere excuses and accepts apologies, who is kind and compassionate with the weak, but severe against the strong and the powerful, who has no vindictiveness which might lead to violence or any inferiority complex or weak-mindedness which makes them helpless and dejected. To find and select such persons you should have contacts with pious and noble families with high ideals and exalted traditions, families well-known for their bravery and courage and generosity and magnanimity. They are the people who may be considered as sources of munificence and sublimity of character and fountain-heads of piety and good deeds.

When you have found and selected such persons, then keep an eye over them and watch them as parents watch their children, so that you may find out if there appears any change in their behavior. Treat them kindly and sympathetically. Do not grudge highest considerations to them (if they rightly deserve) and do not refuse small mercies. This kind of treatment will create reciprocal tendencies in them and they will trust you and will be faithful to you. Under the impression that you have paid enough attention to their major necessities and wants, do not close your eyes to their minor requirements and needs because small favors often bear better fruits though careful attention to major necessities is very important. Among the military officers those should receive your highest respect and consideration who pay most attention to the needs of the soldiers under their command, who come forward to help the soldiers with their personal means and property so that the soldiers may lead a happy and contented life and may have full confidence of the future of their families and children.

If the soldiers are thus satisfied and are free from anxieties and care, then they will bravely and wholeheartedly face the conflicts. Your constant attention towards the officers and soldiers will make them love you more and more.

The thing which should most gladden the heart of a ruler is the fact that his State is being ruled on the principles of equity and justice and that his subjects love him.

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And your subjects will only love you when they have no grievance against you. Their sincerity and loyalty will be proved if they gather around you to support your government, when they accept your authority without considering it an unbearable burden on their heads and when they do not secretly wish your rule to come to an end. So let them have as many justifiable hopes in you as they can and fulfil as many as you reasonably can. Speak well of those who deserve your praise. Appreciate the good deeds done by them and let these good actions be known publicly.

The correct and timely publicity of noble actions and golden deeds creates more zeal in the minds of the brave and emboldens the cowards and the weaklings. You must know and realize the good deeds done by every single individual so that the credit of noble deeds done by one may not be given to another. Do not underestimate and underpay the good work done. Similarly do not overpay a work simply because it has been done by a very important person and do not let his position and prestige be the cause of overvaluation of the merit of his work and at the same time do not undervalue a great deed if it is done by a very ordinary person or a commoner. Let equity, justice and fair play be your motto.

When you are faced with problems which you cannot solve or with a difficult situation from which you cannot escape or when uncertain and doubtful circumstances confuse and perplex you, then turn to Allāh ﷻ and the Prophet ﷺ, because Allāh ﷻ has thus ordered those whom He wants to guide. The way to turn to Allāh ﷻ is to act diligently according to the clear and explicit orders given in His Holy Book and to turn to the Prophet ﷺ means to follow those of his orders about which there is no doubt and ambiguity and which have been generally accepted to be correctly recorded.

So far as dispensing of justice is concerned, you have to be very careful in selecting officers for the same. You must select people of excellent character and high calibre and with meritorious records. They must possess the following qualifications: Abundance of litigations and complexity of cases should not make them lose their temper.

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When they realize that they have committed a mistake in judgement they should not insist on it by trying to justify it. When truth is made clear to them or when the right path opens up before them, they should not consider it below their dignity to correct the mistake made or to undo the wrong done by them. They should not be corrupt, covetous or greedy. They should not be satisfied with ordinary enquiry or scrutiny of a case, but should scrupulously go through all the pros and cons, they must examine every aspect of the problem carefully, and whenever and wherever they find doubtful and ambiguous points, they must stop, go through further details, clear the points, and only then proceed with their decisions. They must attach the greatest importance to reasoning, arguments and proofs. They should not get tired of lengthy discussions and arguments. They must exhibit patience and perseverance in scanning the details, in testing the points presented as true, in sifting facts from fiction, and when truth is revealed to them they must pass their judgements without fear, favor or prejudice.

They should not develop vanity and conceit when compliments and praises are showered upon them. They should not be misled by flattery and cajolery. But unfortunately there are few people having such characteristics. After you have selected such men to act as your judges, make it a point to go through some of their judgements and to check their proceedings. Pay them handsomely so that their needs are fully satisfied and they are not required to beg or borrow or resort to corruption. Give them such prestige and position in your State that none of your courtiers or officers can overlord them or bring harm to them. Let the judiciary be above every kind of executive pressure or influence, above fear or favor, intrigue or corruption. Take every particular care of this aspect because before your appointment this State was under the sway of corrupt, time-serving and wealth-grasping opportunists who were lewd, greedy and vicious and who wanted nothing out of a State but a sinful consent of amassing wealth and pleasures for themselves.

Then come the officers of your State. You must supervise their work. They must be appointed after a careful scrutiny of their capabilities and characters.

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These appointments must be made originally on probation without any kind of favoritism being shown or influence being accepted otherwise tyranny, corruption and misrule will reign in your State. While selecting your officers take care to select experienced and honorable persons, members of respectable families who had served ʿIslām during its early days, because these are usually of noble character and good repute. They are not greedy and cannot be easily bribed. They mostly have before them the ultimate result of their thoughts and their deeds. Keep them also well-paid so that they may not be tempted to lower their standard of morality and may not misappropriate the cash of the State which they hold in their trust and if, after being paid handsomely, they prove dishonest, then you will be right to punish them. Therefore keep a careful watch over their system of work and rule.

You may also appoint trustworthy and honest men to keep a watch over the activities of these officers. The knowledge that they are being watched secretly will keep them away from dishonesty, misrule, malpractice and tyrannizing the subjects. Protect your government from dishonest officers. If you find any one of them to be dishonest and your confidential intelligence service submits acceptable proofs of his dishonesty, then you must punish him. This may be corporal punishment besides dismissal from service and taking back from him all which he has dishonestly collected. He must be humiliated and must be made to realize the infamy of his wicked deeds. His humiliation and punishment must be given publicly so that it may serve as a lesson and a deterrent to others.

So far as collection of land revenues and taxes are concerned, you must always keep in view the welfare of the tax-payers, which is of greater importance than the taxes themselves, because these taxes and the tax-payers are the original sources on which the welfare of your State and its subjects depend.

A State really lives upon the revenues collected from the tax payers. Therefore, more importance should be attached to the fertility of land than to the collection of taxes because actual taxable capacity of people rests upon the fertility of the land.

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The ruler, who does not pay attention to the prosperity of his subjects and fertility of the land but concentrates only on collection of revenues, lays waste the land and consequently ruins the State and brings destruction to the creatures of Allāh ﷻ. His rule cannot and will not last for long.

If the tax-payers complain to you of the heavy incidence to taxation, of any accidental calamity, of the vagaries of the monsoons, of the recession of the means of irrigation, of floods or destruction of their crops on account of excessive rainfall and if their complaints are true, then reduce their taxes. This reduction should be such that it provides them opportunities to improve their conditions and eases them of their troubles.

Decrease in State-income due to such reasons should not depress you because the best investment for a ruler is to help his subjects at the time of their difficulties. They are the real wealth of a country and any investment on them even in the form of reduction of taxes, will be returned to the State in the shape of the prosperity of its cities and improvement of the country at large.

At the same time you will be in a position to command and secure their love, respect and praises along with the revenues. Will that not be a lasting happiness?

Not only this, but your benign rule and humane treatment will so affect them that they will come to your help at the time of your difficulties and you will be able to rely on their support. Your kindness, your clemency and your justice will be a kind of moral training to them, and the contented, happy and prosperous life, for which they will be grateful to you, will be the best support, strongest protection and the greatest treasury for you.

Later if such circumstances arrive that you find yourself in need of their support, their help, their confidence, their wealth and their man-power, then they will have no grudge against you.

Remember, Mālik! If a country is prosperous and if its people are well-to-do then it will happily and willingly bear any burden.

The poverty of the people is the actual cause of the devastation and ruination of a country and the main cause of the poverty of the peo-

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ple is the desire of its ruler and officers to amass wealth and possessions whether by fair or foul means. They are afraid of losing their posts or positions and sway or rule and want to make the most during the shortest time at their disposal. They never learn any lesson from the history of nations and never pay any attention to the commands of Allāh ﷻ.

You will also have to be very careful about your secretaries. You should entrust your work only to those who are the best among them.

Specially the affairs which are of confidential nature and which deal with secrets and the security of the State, should be entrusted only to men of noble character because men who are intoxicated with power, position and prestige carry on propaganda and speak against the government in public, they openly misbehave with you and consider themselves so important as to ignore you or your orders in financial transactions essential to the State, they avoid placing necessary papers before you or attending to important correspondence.

Particular care should be taken that when the officers make contracts on behalf of the government or sign agreements, that these contracts and agreements are not defective or harmful to the State, if they are negotiating any treaties and alliances that they do not overlook or forsake the interests of the State, or, if they find the State in a weak and embarrassing position on account of unfavourable terms of treaties or due to intrigues, they should be able to find sensible ways out of them. See that they know and realize their proper place and rank, because he who does not realize his place and position will never understand those of others.

One more thing about these officers: You must remember not to select them for very important posts and not to trust them completely simply because you have found them honest, diligent, trustworthy and intelligent and have formed a good opinion about them because there are some people who, when it suits them, pretend honesty, diligence and fidelity and can put on the garb of piety and virtue and thus find their ways in the hearts of the rulers, though actually they are neither honest nor diligent nor wise nor sagacious.

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Therefore, you must always look to the record or reputation of the services of such men during previous regimes; more importance should be attached to their good reputation. This kind of selection and supervision will prove that you are faithful to Allāh ﷻ and that you wish your °Imām well.

Thus you must appoint one officer as the Head of each important branch of your government. He should have knowledge and wisdom enough to cope successfully with all the intricate problems of his department and should be diligent enough to cope with extensive work.

Remember well that if there is any defect in your officers and you are tolerating it, then you and only you are responsible for all those evils.

I want to advise you about your businessmen and industrialists. Treat them well, and order your officers to follow the same policy.

There may be local businessmen carrying on their trade in certain places or those who send their merchandise from one place to another. There may even be those who import and export goods. Similarly there may be industrialists and manufacturers as well as industrial labor or men engaged in the handicrafts. They all deserve sympathy, protection and good treatment.

They all are the sources of wealth to the country. They provide goods for the consumers. Most of these traders carry and convey these goods from across deserts, seas and over open lands and mountains, their consignments are brought from distant lands, often from places which are not easy to approach and where usually people do not care or do not dare to go. These businessmen are usually peace-loving people, not given to mischievous disturbances and seditious fomentation. You must look after their interest and protect them whether they are trading in your cities or towns or whether they are travelling over the countries carrying goods from place to place.

One more thing about these traders and industrialists. While treating them most sympathetically you must keep an eye over there activities as well.

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You know they are usually stingy misers, intensely self-centered and selfish, suffering from the obsession of grasping and accumulating wealth.

They often hoard their goods to get more profit out of them by creating scarcity and by indulging in black-marketing. Such a condition is extremely injurious to the public on one hand and disgraceful to the ruler on the other.

You must put a stop to all such practices because the Prophet ﷺ has explicitly prohibited such practices. Remember that trade should go on between the buyers and sellers according to correct measures and weights and on such reasonable terms that neither the consumers nor the suppliers should have to face losses. But even with all the sympathetic treatments accorded to them and with all the facilities provided to them, if the traders and industrialists carry on hoarding and black-marketing, then you must punish them according to the intensity of their crime.

Then I want to caution you about the poor. Fear Allāh ﷻ about their conditions and your attitude towards them. They have no support, no resources and no opportunities. They are poor, they are destitute and many of them are cripples and unfit for work. Some of them come out begging and some (who maintain self-respect) do not beg, but their conditions speak of their distress, poverty, destitution and wants.

For the sake of Allāh ﷻ, Mālik, protect them and their rights. He has laid the responsibility of this upon your shoulders. You must fix a share for them from *Baytu-l-Mal* (the Government Treasury). Besides this reservation in cash, you must also reserve a share in kind of crops etc. from government granaries in cities where food-grains are stored which are cultivated on State-owned land, because in these storage places the share of those living far away from any particular city is equal to the share of those living nearby.

Let me remind you once again that you are made responsible for guarding the rights of the poor people and for looking after their welfare.

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Take care that the conceit of your position and vanity of wealth may not deceive you to lose sight of such a grave and important responsibility. Yours is such an important post that you cannot claim immunity from the responsibility of even minor errors of commission or omission with an excuse that you were engrossed in the major problems of the State which you have solved diligently.

Therefore, be very careful of the welfare of the poor people. Do not be arrogant and vain against them. Remember that you have to take particular care of those who cannot reach you, whose poverty-stricken and disease-ridden sight may be hateful to you, and whom society treats with disgust, detestation and contempt.

You should be a source of comfort, love and respect to them. Appoint a respectable, honest and pious person – a person who fears Allāh ﷻ and who can treat them honourably, order him to find out everything about them and to submit a report to you.

Then treat these poor people in such a way that on the Day of Judgement you can plead your case successfully before Allāh ﷻ because of all classes of your subjects this class deserves more of your attention, sympathy and fair-dealing.

Though every one of these poor persons deserves your sympathy and you will have to do justice to His cause to achieve His favour, yet you should pay more attention to young orphans and old cripples. They neither have any support nor can they conveniently come out begging. They cannot reach you; therefore, you must reach them.

Remember that the fulfillment of this obligation and duty is considered as a tiresome burden by most of the rulers but to those who desire to achieve His Blessings and to enter into His Realm, even this work seems light and congenial. They bear it happily, dutifully and sincerely. They find pleasures in it and they believe in the promise made by Allāh ﷻ.

Out of your hours of work, fix a time for the complainants and for those who want to approach you with their grievances. During this time you should do no other work but hear them and pay attention to their complaints and grievances.

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For this purpose you must arrange a public audience for them. During this audience, for the sake of Allāh ﷻ, treat them with kindness, courtesy and respect. Do not let your army and police be in the audience hall at such times, so that those who have grievances against your regime may speak to you freely, unreservedly and without fear.

All this is a necessary factor of your rule because I have often heard the Prophet ﷺ saying, “That nation or regime, where that rights of the depressed, destitute and suppressed are not guarded and where the mighty and powerful persons are not forced to accede these rights, cannot achieve salvation.” You must remember that in those audiences the most common men will gather. therefore, if you find them misbehaving, becoming unmannerly or if you feel that their talk is irrelevant, tolerate them; do not be rude and do not insult them, so that Allāh ﷻ may be kind and merciful to you and may reward you for obeying His commands explicitly. Treat them courteously, hear their grievances patiently, and if you are forced to reject their demands then reject them in such a way that your rejection may please them as much as your grants.

Then there are certain duties which only you will have to perform and which none of your officers can carry out. Among them are replies to the letters of your commissioners and governors which are beyond the jurisdiction or preview of your secretaries. If you find that your officers are not attending as much to the complaints of the public as they should, then you should personally attend to them.

You must finish a day's work on that day only because each day will bring its own special work for you. Reserve your best time for prayers to Allāh ﷻ, though every work of the State is the work of Allāh ﷻ, especially if you are sincere and honest, and if your subjects are happy with your rule and are safe from your oppression.

Among those duties that you are to perform diligently must be your daily prayers. These should be offered sincerely and persistently. You must fix times for this during days and nights. You must tax your bodily strength for this duty though it may tire you. Your observance of prayers should be sincere and faultless and should neither be so long as to tire out those who follow you in these prayers

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nor so short as to be faulty and defective, because amongst those who follow you during the prayers, there may be some sick persons, while others may have to attend to some important work. When the Prophet ﷺ sent me to Yemen I asked him how to lead the prayers. He advised me, “Offer prayers like a weak and old person and be kind to the faithful (so that weak and old persons may follow your prayers easily and happily).”

You must take care not to cut yourself off from the public. Do not place a curtain of false prestige between you and those over whom you rule. Such pretensions and shows of pomp and pride are in reality manifestations of inferiority complex and vanity. The result of such an attitude is that you remain ignorant of the conditions of your subjects and of actual cases of events occurring in the State.

You will fail to realize the comparative importance of events taking place and may attach great significance to minor events and may slip over important facts; similarly you may attach importance to mediocre or insignificant people and may ignore real men of consequence; and what is more, you may lose the power of distinction between good and bad and may take one for the other or hopelessly mix up the two. After all, a ruler is as much a human being as any other man and he may remain ignorant of facts of which his officers want to keep him in the dark (and on which the public may throw light). Thus truth may get mixed up with falsehood; and may not be distinguished because there are no birthmarks on the forehead of truth that it may be easily differentiated from falsehood, one has to search for facts and sift realities from fictions, only then can one reach the truth. Think for yourself, there are only two categories of rulers and you may belong to one of them.

You may either be a pious, sincere and diligent ruler, doing the right thing at the right moment and following the principles of justice and equity, and you may be protecting rights of others and doing your best to fulfil your obligations, in that case why hide from the public, why draw a curtain around yourself! Or you may be a miser refusing to be generous to anyone, in that case people will gradually come to know of this trait of your character and will gradually give up asking for favors from you.

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Do not overlook the fact that most of their demands will have nothing to do with your private purse, they will be about the rights of people, obligations of the State, complaints against the State, oppressions, and solicitations of justice, then why try to avoid hearing these requests!

You should never overlook the fact that around the rulers there usually are certain privileged persons (relatives and friends). They may often try to take advantage of their status and may resort to selfishness, intrigues, fraud, corruption and oppression. If you find such people around you, then do away with them (however closely connected they may be with you), immediately bring an end to the scandal and clear your surroundings of all moral and spiritual filth.

You must never give lands in permanent lease with all proprietary and ownership rights to your friends and relatives. You must never allow them to take possession of the source of water-supply or lands which have special utility for the communes. If they get possession of such holdings they will oppress others to derive undue benefits and thus gather all the fruits for themselves leaving for you a bad reputation in this world and punishment in the next.

Be fair in dispensing justice. Punish those who deserve punishment even though he may be your near relation or a close friend and even if such an action may give you pangs of sorrow and grief. Bear such a sorrow patiently and hope for Divine reward.

I assure you this will bear good fruits.

If on account of your strict measures people get suspicious of your behaving like a tyrant and oppressor, then come out openly before them and explain to them the reasons of your actions and let them see the facts for themselves and realize the truth.

This will give training to your mind, will be an act of kindness to the subjects and the confidence thus reposed in them will make them support justice and truth, while you will achieve the end you have in view of obtaining their support in the cause of truth.

If your enemy invites you to a Peace Treaty that will be agreeable to Allāh ﷻ, then never refuse to accept such an offer.

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Peace will bring rest and comfort to your armies, will relieve you of anxieties and worries, and will bring prosperity and affluence to your people. But even after such treaties be very careful of the enemies and do not place too much confidence in their promises, because they often resort to a Peace Treaty to deceive and delude you and take advantage of your negligence, carelessness and trust. At the same time be very careful, never break your promise with your enemy, never forsake the protection or support that you have offered to him, never go back upon your words, and never violate the terms of the treaty. You must even risk your life to fulfil the promises given and the terms settled because of all the obligations laid by Allāh ﷻ upon man (in respect to other men) there is none so important as to keep one's promises when made.

Though people may differ in their religions and ideologies and may have divergent views upon various problems of State, yet they all agree that promises when made must be fulfilled. Even the heathens take care to keep the promises made among themselves because they have seen and realised the evil effects of breaking promises. Therefore, take very particular care of promises made, never go back upon the words given, never go into the offensive without previously challenging and giving an ultimatum. Deception and fraud even against your enemy is a deception against Allāh ﷻ and none but a wretched sinner would dare do that.

Allāh ﷻ has given promises and treaties the high rank of being messengers of peace and prosperity and through His Kindness and Mercy has made them a common desire (of keeping promises) in the minds of all men and a common requirement for all human beings. He has made them such a shelter and asylum that everybody desires to be under their protection.

Therefore, there should be no mental reservation, no fraud, no deception and no underlying meanings in between the lines when you make a promise or conclude a treaty. Do not use such words and phrases in your promises and treaties as have possibilities of being translated in more than one way or as may have various interpretations and many explanations, let there be no ambiguity in them, and let them be clear, precise and to the point.

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And when once a treaty has been finally concluded, do not try to take advantage of any ambiguous word or phrase in it. If you find yourself in a critical situation on account of the treaty made in the cause of Allāh ﷺ, then try to face the situation and bear the consequences bravely and do not try to back out of the terms on that account, because to face such perplexing situations as may gain His Rewards and Blessings is better than to break your promises on that account and earn that about which you feel nervous and for which you will have to answer Allāh ﷻ and which may bring down His Wrath upon you in this world and damnation in the next.

Beware of the sin of shedding blood without religious justification and sanction because there is nothing quicker to bring down the Wrath of Allāh ﷻ, to take away His Blessings, to make you more deserving of His Wrath and to reduce the span of your life than to shed innocent blood. On the Day of Judgement Allāh ﷻ will first attend to sins of bloodshed carried out by man against man. Therefore, never try to strengthen your power, position and prestige by shedding innocent blood. Such murders, instead of making your position strong, will not only considerably weaken it but may also transfer your power totally, taking it away from you and entrusting it to somebody else.

If you have intentionally murdered a man then no excuse shall be acceptable to Allāh ﷻ or to me because punishment of such a crime is necessary.

And if you kill a man by mistake without any intention or motive of killing, or, while delivering legal penalties, your whip, sword or hand unintentionally and inadvertently deals a fatal blow because even a forcefully delivered slap or box on the ear may cause death, then do not, on account of your prestige and position, refuse paying the compensation to the heirs.

Beware and do not develop the trait of self-admiration and self-appreciation. Do not get conceited of the good points that you find in your good character or good deeds that you have done. Do not let flattery and cajolery make you vain and egotistical.

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Remember that of all the cunning ruses of the ṣhayṭān to undo good deeds of the pious people and to affect their piety, flattery and false praises are the ones on which it relies the most.

Do not boast of the favours and kindnesses that you have done to your subjects and do not try to make them realise this, do not think too much of the good that you have done to them, and do not go back upon the promises made, all these three habits are very ugly features of one's character. The practice of boasting over the favors done undoes the good done, the habit of exaggerating and thinking very highly of our good actions will make us lose the guidance of Allāh ﷻ, and the habit of breaking one's promises is disliked both by Allāh ﷻ and by man. Allāh the Most Merciful ﷻ says, "It is most hateful in the sight of Allāh ﷻ, to say something and not to practice it." [Sūrah aṣ-Ṣaff 61:3].

Do not be hasty and do not precipitate your decisions and actions, when the time comes for an action to be done, or a decision to be taken, then do not be lazy and do not waste time and do not show weakness. When you do not find a true way to do the thing on hand, then do not persist on the wrong way and when you find a correct solution, then do not be lethargic in adopting it.

In short do everything at a proper time and in a proper way and keep everything in its proper place.

Do not reserve for yourself anything which is a common property of all and in which others have equal rights. Do not close your eyes from glaring malpractice of the officers, miscarriage of justice and misuse of rights because you will be held responsible for the wrong thus done to others. In the near future your wrong practices and maladministration will be exposed and you will be held responsible and punished for the wrong done to the helpless and oppressed people. Take care and keep control over you temper, your anger and your desire to be arrogant and vain. Take care of your hands when you are out to deliver punishment and of the sharpness of your tongue when you are saying harsh things. The best way to achieve this is not to be hasty in making remarks and to delay in delivering punishment so that you may keep your temper under control and are not overexcited.

No Peace without Justice

And you cannot achieve this unless you constantly remember that you have to return to Allāh ﷻ and unless awe (*taqwā* /التقوى) of Him overcomes every other sentiment.

You must always try to remember the good and useful things done in the past, activities of a just and benign regime, good deeds done by it, good laws promulgated, instructions of the Prophet ﷺ, commands of Allāh ﷻ given in the Qurʾān and things that you have seen me doing or have heard me saying. Follow the good actions and advice found therein. Similarly, follow carefully the pieces of advice contained in these orders. Through them I have tried to teach you all that can be taught about just governance.

I have done my duty towards you so that you may not go astray and your mind may not crave for base desires. If it does then you will have no excuse before Allāh ﷻ.

I beseech Allāh ﷻ that by His Limitless Mercy and by His Supreme Might He may grant our prayers, that He may lead both of us to the Divine Guidance of achieving His Pleasure, of successfully pleading our cases before Him, justifying our deeds before man, of gaining good repute, of leaving good results of our benign and just rule with ever expanding prosperity and ever increasing welfare of the State and of meeting our ends as martyrs and pious persons, as our return is towards Him only.

May the peace of Allāh ﷻ be upon the Prophet ﷺ and his family ﷺ.



يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ
وَلَوْ عَلَىٰ أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ ؕ

yā ʾayyuha-l-ladhīna ʾāmanū kūnū qawwāmīna bi-l-qisti
shuhadāʾa li-llāhi
wa law ʿalā ʾanfusikum ʾawī-l-walidayni wa-l-ʾaqrābīn

Oh you who have come to belief!

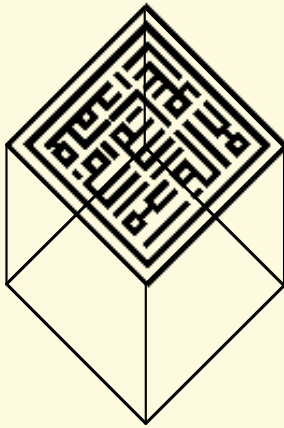
Be upholders of justice.

Bearing witness for Allāh alone,

even against yourselves or your parents and relatives.

(Sūrah an-Nisāʾ 4:135)

Notes:



noon hierographers

green mountain

virginia

usa